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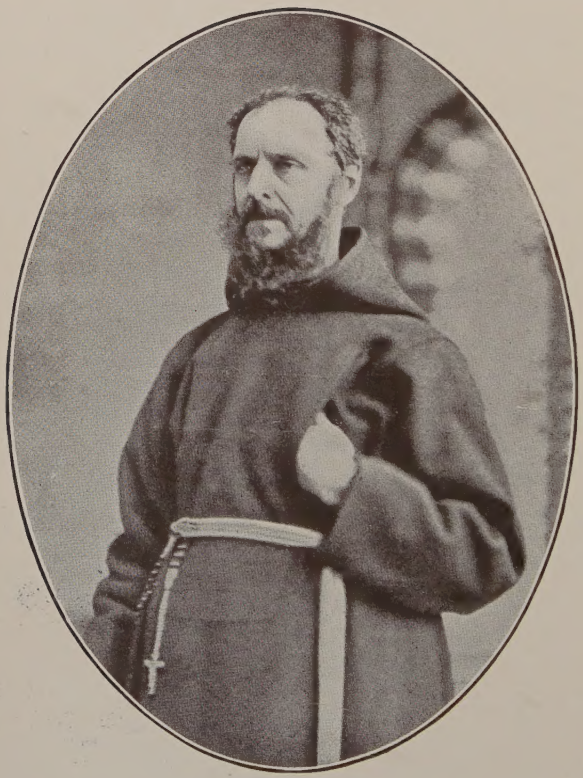

P. FRANCIS HAAS, O. M. CAP.

Born at Metzerlen, Soleure (Switzerland), Nov. 25, 1826; First Superior, 1859-1861; Guardian, 1861-1864; Commissary, 1864-1875; Custos, 1875-1879; Provincial, 1885-1887; Definitor General, 1887-1895; died June 21, 1895.

Capuchins, Province of St. Joseph.

The Rise and Progress of the Province of St. Joseph of the Capuchin Order in the United States 1857-1907

By
A MEMBER OF THE ORDER

WITH AN INTRODUCTION BY
CHARLES GEORGE HERBERMANN, PH.D., LL.D.

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INTRODUCTION

THE ancient Roman historian Sallust, in his history of the conspiracy of Catiline, sets forth the opinion that while the great men of every country are its greatest benefactors, yet those who record their deeds also deserve the gratitude of their fellow men. In truth, this opinion hardly needs proof, for if one of the principal services rendered to his fatherland by the self-sacrificing hero consists in rousing his fellow citizens and posterity to emulate his glorious example, then certainly those who publish the inspiring deeds of others are also the preachers and furtherers of virtue and self-sacrifice.

The present volume sets forth the noble and disinterested work for the Church and for our country of the Capuchin Fathers of St. Joseph's Province in the United States. The story which it tells is interesting in more than one way. The foundation of the Province of Calvary, Wisconsin, was in itself a remarkable deed, perhaps unprecedented in the history of the Catholic Church. Religious Orders have been founded

and have been transplanted to new countries again and again, but the founders or the transplanters were members of the community of which they sowed the seed in other soil. Here the Capuchin Order was established, not by Capuchins, not by any variety of Franciscans, not by Religious of whatsoever title, but by two secular priests, Swiss parish priests, who felt themselves called to lay the foundation of a new province of the Capuchins in a far distant country, with but little aid and encouragement from the official heads of the Order, and who had no money or resources, except only the sincere conviction that they were doing the will of God, and the strength which comes from zeal, virtue, affability, simplicity coupled with prudence, and correct judgment. Such is the subject of the picture painted by the author of this book, and such as are the heroes, is the author. The same transparent simplicity, the same honesty, the same absence of conceit and self-laudation, the same spirit, and the same ideals. In these days, where self-interest, calculation, and scheming are the dominant signature of the world and its deeds, it is indeed refreshing to read this story of struggle and success told

plainly and simply, without any attempt to magnify it, awarding credit where credit is due, whether to the occupant of the episcopal throne, to the indefatigable missionary, to the plain layman; whether to Capuchin or to Jesuit or to secular priest.

The foreground of the picture, of course, shows the figures of the two founders, Fathers Francis Haas and Bonaventure Frey. But, withal, it is impossible not to be interested in the attractive figures that stand at their side, ever zealous helpmates, ever active workmen, whether in the upbuilding of new monasteries and hospices, or in the education of the sturdy youth of Wisconsin, or in the training of worthy sons of St. Francis, whether among the redskins or the pale-faces, among the pioneers and farmers of the West or the city dwellers of the East. Whoever they are and whatever their work, we admire the same quiet charity, the same unaggressive goodness, the same trust in heaven, the same denial of self, and the same simplicity and honesty. Perhaps this note of simplicity and truthfulness is the greatest charm of the volume. Its abstention from rhetorical art, its freedom from cant and from mock humility, combined

with abstinence from oblique insinuations coupled with a plain statement even of disagreeable facts, invest it with an aroma of honesty which both attracts and convinces.

But the book needs no introduction—it speaks for itself. I feel I have already said too much. The reader will, however, permit me in conclusion to wish to the volume a widespread circulation, and to the Fathers of Calvary and their spiritual sons continued success amid continued struggles, and the propagation of the unobtrusive, quiet charity, charming affability, and the delightful simplicity which the Seraph of Assisi illustrated in his life and transmitted as an heirloom to his sons.

CHARLES GEORGE HERBERMANN, Ph.D., LL.D.

PART FIRST

GENERAL HISTORY OF THE PROVINCE, 1857-1907

CHAPTER I

The First Order of St. Francis

1. *The Franciscan Order*

There exists in the Church a countless variety of Religious Orders and Societies; but there are only four great Religious Rules, strictly so called. Two of these, those of St. Basil (329-379) and St. Augustine (354-430), had their rise in the Eastern, the other two, those of St. Benedict (480-543) and St. Francis (1182-1226), in the Western Church. Now, between the Order of St. Benedict and that of St. Francis there was a vital connection, the Franciscan Order succeeding that of St. Benedict in logical sequence. The Benedictines exercised a most wholesome influence over the people as they were passing from a barbarous or semi-barbarous condition to a state of Christian civilization. Hence, the Order of St. Benedict may rightly glory in having been mainly instrumental in introducing Christianity and civilization into nearly every part of Europe.

But civilization, though attended with in-

numerable blessings, nevertheless became, little by little, the vehicle of many and great evils. It gave rise to individual wealth and prosperity, not unfrequently obtained by the oppression of the weak and the poor. In the higher classes it engendered pride and contempt of the lower; in the lower classes it produced enmities and discontent. It opened the way to endless private feuds, in which cities and entire districts were frequently involved. Thence arose hatred and jealousy, factions and party strife, and all the dread horrors accompanying civil war. No wonder that ignorance and moral corruption soon permeated every rank of society.

Now what were the Benedictines, and other Religious Orders, doing in those days? Individual members may, doubtless, have been good and earnest men, fulfilling their duty most conscientiously. But, as a body, they could not cope with the serious evils that afflicted the Church and society at large—nor should this surprise any one. For, in the ordinary course of events, monasteries, like all other religious and civil corporations, had acquired vast possessions, and had, in most instances, become extremely opulent. That this was for the benefit and welfare of the

poor is perfectly true. But that it was, at times, detrimental, also, to the Religious Orders themselves is equally true. What is quite certain is that, as a body, they could do nothing to remedy the deep-rooted and widespread corruption that existed. Something new was needed.

People had to be taught, in a practical manner, not to discard the advantages of civilization, but to use them rightly so as not to lose sight of God and of the supernatural end for which they were created. Yet men had become too much engrossed with worldly and temporal affairs, and too much attached to earthly things. Hence their eyes had to be opened, and their thoughts and aspirations had to be raised to higher ideals. The fire of Christian charity, which had been almost extinguished in the hearts of men, had to be fanned into a new and hallowed flame. Now, all this could not be done by the mere display of eloquence from learned pulpit orators or the outward observance of divine worship, however magnificently carried on in grand and imposing cathedrals. It could only be accomplished by the force of personal example, and that implied personal sacrifice.

People themselves felt that something of this

kind was needed; for faith, though dormant, was not dead. For this reason, there sprang up, from time to time, certain popular movements, seeking to curb the evils arising from excessive wealth and luxury. But they failed; some ran riot; some even degenerated into heretical sects. Witness the Waldenses. Men needed a leader, a leader sent by God, stamped with the seal of divine authority. And the choice of divine Providence fell in a very singular manner on the poor and lowly Francis of Assisi.

There were others, too, raised up along with him, chiefly St. Dominic, his faithful brother-in-arms. But Francis became the great leader of Christian peoples. Wherefore to him came that mysterious call: "Francis, go, and repair My Church, which, as you see, is falling into ruin." And Francis obeyed that call; and how successfully he carried out the divine command is a matter of history.

For us, who live at a distance of nearly eight hundred years, it is almost impossible to form a correct idea of the actual work done by St. Francis and his Institutes. But when grave historians assert that it was mainly due to the personal influence of St. Francis and the influence

P. BONAVENTURE FREY, O. M. CAP.

(After a photograph taken in the nineties.)
Born at Herdern, Thurgau (Switzerland), June 12, 1831; Custos, 1879-1882; Provincial, 1882-1885 and 1894-1897.

of his three great Orders, that a wholesome Christian reformation was brought about in a very short time, they are guilty of no exaggeration, but merely speak the plain truth.

And how could it be otherwise? Francis, being especially enlightened and guided by God, went straight to the root of the evil. He applied the axe to the root of the tree, and fatally wounded the monster that held enslaved the hearts of men. This he did by bringing back into the world, right before the eyes of all men, holy evangelical poverty, so long forgotten and despised by men. The virtue of poverty became the keynote of his life and the cornerstone of his Religious Orders. Personally, he divested himself of all earthly possessions, which must have been great, for he was the son of a wealthy merchant. He even returned to his father the very clothes he wore, and gratefully accepted a peasant's garb given him in charity. Through St. Francis, religious poverty assumed quite a new character. Hitherto, religious poverty had not excluded landed property and possessions held in common. But Francis enjoined on his followers, the brethren of the first Order, to be poor, not only individually, but also in common.

Their houses were to be modeled, not after the palaces of the rich, but after the humble dwellings of the poor. They were to own neither houses nor lands; they were to have no fixed income or revenue of any kind. And even the little they had for their use was to be held by others, so that each one could say in all truth that he was but a pilgrim and stranger on this earth. They were to live by the labor of their hands, humbly accepting as an alms whatever was given them in recompense. And should, at any time, the recompense not suffice for their daily needs, they should then not be ashamed to beg their bread from door to door, as veritable paupers.

His first Order (St. Francis founded three Orders: the first for men, the second for women, and the third for all Christians in the world who were earnestly striving to serve God more faithfully and save their souls more securely) soon found such favor with Christians that at the General Chapter held during the lifetime of St. Francis, in 1219, five thousand brethren were present; in 1268, forty-two years after his saintly death, the number of Friars Minor, as St. Francis wished his followers to be called, was estimated at two hundred thousand, living

in eight thousand monasteries and forming twenty-three Provinces.

In subsequent centuries the Franciscan Order underwent various changes and reformations. Partly owing to the rigor of the Rule which, as it were, would carry the Religious in great strides, by forced marches, to perfect union with God, so that, detached of all things earthly, nay, even of himself, he might say: *"Deus meus et omnia,"* "My God and my all"; partly owing to human frailty, so adverse to penance and mortification; partly owing to the circumstances of time and place, the pious fervor and zeal of the first Franciscans gradually grew cold in some of their followers. The Rule was less rigidly interpreted, those of its regulations not binding under pain of sin were less scrupulously observed, and recourse to the Holy See effected exemptions and dispensations. A laxer observance of the Rule was the consequence.

Yet the holy example of their early brethren upheld and encouraged others to keep the Rule in its pristine rigor. With the approval and blessing of the Vicar of Christ, they united and formed a new branch of the great Franciscan Order. In consequence there are four great

branches: the Conventuals, the Observants, the Capuchins, and the Tertiary Regulars, each having its own Minister General and General Chapters.

2. *The Capuchin Order*

In 1517, Pope Leo X. definitely recognized the separation of the Observants and Conventuals as constituting two independent branches of the Franciscan Order. This, it would appear, might have satisfied all concerned, and put an end to all desire for further reformation. But it did not. Owing to the different degrees of regular observance among the Observants on the one hand, and on the other, to the craving of reform which had invaded society at large and not spared the Friars Minor, it can not be condemned off-hand that Father Matthew of Bassi, who lived at Montefalco in Umbria and was highly esteemed by his brethren as a zealous Religious and gifted preacher, desired a more rigorous reform. Besides, having learned that St. Francis wore a beard and a habit with a long, pointed *capuche* sewed to it, hence different from that of the Franciscans, he entered this, too, on his programme of reform. Clothed in

such a habit and wearing a beard, he presented himself to Pope Clement VII. and obtained his blessing and his sanction of the new reform on May 18, 1528. Two months later, July 13, 1528, the Sovereign Pontiff issued his Bull "*Religionis Zelus,*" formally approving the new reform and allowing the new Friars, mockingly called by the Italians "*Capucini*" because of their long and pointed hood, to receive novices, but committing them to the authority of the Minister General of the Conventuals. In virtue of this authorization and approval, the number of Capuchins increased so rapidly that the first General Chapter could be convened the following year, 1529, in April, at Alvacina; this chose Matthew of Bassi its first Vicar General. And to provide for the stability of the life which God, by inspiring the zeal of regular observance, had breathed into this new religious brotherhood, this first Chapter framed constitutions which were to serve as bulwarks to the nascent commonwealth, so soon to grow into a vast kingdom. For as they who plant trees are not content to see that they are firmly set in the soil, but hedge them round with thorns to preserve them from the inroads of enemies, so in found-

ing a Religious Order, it is not less necessary, if it is to be solidly established, that regular observance be, as it were, fenced in and kept from decay by wise and godly laws and regulations.

The natural tendency of all human institutions is to fall from their pristine condition and to deteriorate, unless such tendency be counteracted by means which may stay them in their downward course, and preserve them from decay. Religious foundations, like all here below, show the same tendency, having to deal with human nature which, unstable as water, can hardly be kept within the narrow boundaries of virtue and righteousness. Religious life can not be deemed secure for that it is fenced round by the rule of evangelical perfection, as by a wall: it needs rules and constitutions for its safeguard, which, as a bulwark, so to speak, should protect the wall of regular observance. These Constitutions of the Capuchin Order were drawn up, as is piously believed, under the inspiration of the Holy Ghost.

Nor is it without reason to attribute them to the Holy Ghost; for Father Evangelista of Canobio, some time Minister General of the Capuchin Order, has left it on record in a public discourse, as a tradition from his predecessors,

that while the Fathers were drawing up these Constitutions the Holy Ghost appeared in the form of a dove. Wherein he is corroborated by Charles Perpignan, Canon of Gerunda, a man celebrated for his virtues and eminent holiness, who had witnessed that it was revealed to him from above that Christ was the Author of these Constitutions, as may be plainly gathered from the juridical inquiry into his life, instituted by the authority of Humphrey Reart, Bishop of Gerunda.

Lastly, Pope Pius V. has borne to these Constitutions an illustrious witness; for having commanded that the Constitutions of the several Religious Orders be brought to him, that he might borrow therefrom what was serviceable for the reformation of certain Orders, no sooner had he read the Constitutions of the Capuchins than he exclaimed: "These Constitutions have surely been dictated by the Spirit of God: he that keeps them perfectly is fit to be canonized."

Though altered in some particulars, on account of the various needs of the times, and though edited more at length in the second General Chapter, 1536, and further modified and augmented in 1575, when the decrees of the

holy Council of Trent and the pontifical Constitutions concerning the discipline of Regulars were added to them, the essential points, the fundamental disposition teaching the government of the Order, like the first elements of things, have remained unaltered. For the like reason, that is, in order to insert other new decrees, the General Chapter of 1608 ordered a new edition to be printed.

But Pope Urban VIII. having in his Brief, "*Sacrosanctum Apostolatus Officium,*" approved and confirmed the aforesaid statutes and others enacted in the General Chapters of 1625, 1633, and 1637, which were to be added thereto, together with other pontifical decrees, the General Chapter held in Rome, 1643, ordered them to be printed in their present form.

The fundamental principle of these Constitutions is the perfect observance of the holy Rule of St. Francis as expounded by Popes Nicholas III. and Clement V., with the explicit renunciation of all papal dispensations. Extreme poverty forms the characteristic mark of the Order. Neither the individual Religious, nor a single community, nor the entire Order as such, can possess anything. Of all things necessary to life

the Capuchins have but the simple use; the acceptance and use of money is strictly forbidden them, which regulation, alas, owing to the unhappy condition of present times, has been modified in many countries as far as was necessary, with due regard to holy poverty and the pristine spirit of the Order.

The order of the day in a Capuchin monastery is in general as follows: 12-1, midnight: Matins and Lauds in the choir (by special dispensation this part of the Divine Office is anticipated in the United States the day previous at 5-6 P.M. and the necessary changes in the order of the day made in consequence); 4.45, rising; 5-6, Litany of the Saints and meditation; 6, Prime and Terce, followed by Conventual Mass, which is offered up for the living and the deceased benefactors of the monastery; 7, breakfast, after which each Religious goes about his appointed duties; 10.45, Sext and None, followed by dinner and recreation; 12.30-2, spiritual reading and work or study; 2, Vespers; 2.30-4.30, work or study; 4.45-6, Compline and evening meditation; 6, supper, recreation, work, or study; 7.30, rosary in common and night prayers; 8.30-12, to bed.

Father Matthew de Bassi was elected first Vicar General in 1529; he resigned, however, after two months, in favor of Father Louis of Fossombrone, and, in 1537, returned to the Franciscans, with whom he remained until his death in 1552.

In its very infancy God had severe trials in store for the Capuchin Order. The bearded monks, by their poverty and simplicity of manners, had soon become the favorites of clergy and laity; many influential secular priests joined them; the common people admired their affability and humility, and eagerly listened to their sermons. This provoked jealousy and occasioned base calumnies against them. Even the Sovereign Pontiff gave credence to these reports, and ordered them to leave Rome. They obeyed, as obedience to the Holy Father should distinguish every son of St. Francis, and trusted to divine Providence to prove their innocence. They were soon permitted to return, when another and more severe storm arose, which threatened to utterly disband the newly established Order. Their first Vicar, Father Louis, had to be expelled from the Order on account of obstinacy; another, Father Bernardino Ochino, was

at first a model of regular observance, but pride led him to apostatize from his Order and his faith. He disgraced his sacred name and calling and died a Calvinist—a terrible blow for the young community, doubly felt at the time of the Reformation, when hundreds were flocking to hear and follow the false prophets of the sixteenth century.

Pope Paul III. and the Sacred College of Cardinals were about to dissolve the new Order, and it is due to the efforts of Cardinal San Severino that it was allowed to exist. He pointed out that there was a Judas even among the twelve apostles, that the Capuchins had nothing else in view than to follow the teachings and lives of the apostles, and that to forbid this would be to deter the faithful from practicing the precepts of the Gospel. The Pope did not execute his intention, but in 1543 he forbade the friars to preach. This injunction was withdrawn two years later, after the newly elected Vicar General, Father Francis Æsinus, had passed a satisfactory examination as to his teaching; and when, in 1573, the Order was allowed to spread even beyond Italy, it produced fruits which remind us of St. Francis and his chosen twelve.

They soon had three monasteries in Paris; in 1578 they came to Barcelona in Spain; in 1581 they settled in Switzerland, and in 1594 in Innsbruck, Austria. In 1619, Pope Paul V. declared the Order independent of the Conventuals, and authorized it to have its own Minister General residing in Rome. So rapidly did the Order increase that when it was one hundred years old it counted 1,500 monasteries in fifty Provinces, and 124,000 friars; in 1775 the Order had 31,157 members in sixty-four Provinces and four Custodies. Political revolutions, however, have thinned its ranks in the last two centuries, but a comparison of the statistics of 1889 and 1906 shows a gratifying increase. In 1889 the Order claimed 7,852 members living in 536 monasteries, with 1,477 Congregations of the Third Order and 468,883 Tertiaries, and in 1906, 10,050 members in 565 monasteries and 166 hospices, with 4,826 Congregations of the Third Order and 859,194 members.

3. *The Franciscans and Capuchins in the New World*

The sons of St. Francis are no strangers in the New World. Franciscans came to America

with Columbus on his second voyage in 1493, and the beginning of the present century completes four hundred years of their missionary career on the Western hemisphere. Their first formal establishment in the New World was in 1502, when twelve friars, with a prelate named Antonio de Espinal, accompanied Ovando to San Domingo. In 1524, the Spaniard, Father Martin of Valencia, came to Mexico with twelve companions; they went to Florida with Pamfilo de Narvaez, in 1528, one of their number, Juan Juarez, bearing the rank of Bishop. Ever since the sixteenth century the Franciscans have labored unceasingly in the United States for the Indians as well as for the whites; they number to-day, in their different branches, four hundred and seventy-one Fathers in charge of monasteries with parishes, and two hundred and fifty missions. The Capuchin Fathers, as we have seen, were approved in 1528, and allowed to extend beyond the limits of Italy in 1573. The New World offered a very favorable field of labor for them. As early as 1630, Cardinal Richelieu entrusted them with the missions in Arcadia or Nova Scotia. The province of Paris sent missionaries there, among whom Father Leonard à

Chartres is especially worthy of mention. They attended missions as far south as the Penobscot River. In 1863, a copper slab was found near Castine on the Penobscot, bearing the inscription: "June 18, 1648. Father Leo of Paris, a Capuchin missionary, set this memorial in honor of Holy Faith." Again we meet the Capuchins in the eighteenth century. On April 2, 1714, Father Louis Duplessis was consecrated Coadjutor of Quebec at Paris; Saint Vallier, Bishop of Quebec, appointed him Vicar General for Louisiana, which belonged to Quebec at that time. He never came to America, and resigned after the death of Saint Vallier, leaving his task of sending missionaries for Louisiana to the Capuchins of the Champagne.

The province of Louisiana was at that time divided into three spiritual jurisdictions, under the charge of the Capuchins, Carmelites, and Jesuits, respectively. The Capuchin Province comprised the banks of the Mississippi from the Gulf of Mexico to the mouth of the Ohio, and included the region to the west between these latitudes. When, in 1722, the Carmelites returned to France, their district was added to that of the Capuchins. But they had neither the

number nor the influence essential for so great a work. For this reason the care of the French posts was assigned to the district of the Capuchins, and the charge of the Indian missions to the Jesuit Fathers ("Narr. and Crit. History of Amer." Vol. V.).

Thus the Order carried on its missionary work through the eighteenth and nineteenth centuries, when we lose all trace of the Capuchins in the New World; they had either returned to their native country, or died while discharging their duties as missionaries. At any rate they were only individuals sent to this country from France and Spain, and they never formed a Province which would have propagated itself from age to age. The credit of establishing the first Capuchin Province in this country belongs, strange to say, not to the Capuchin Order as such, but to two secular priests of Switzerland, the Rev. Gregory Haas and Rev. John A. Frey, and the year 1906 marks the fiftieth anniversary of the arrival of its founders, while the year 1907 commemorates the twenty-fifth anniversary of the establishment of this first American Province.

CHAPTER II

The Foundation of the First American Province of Capuchins (1857-1864)

1. *The Founders*

It was at the University of Freiburg that Gregory Haas and John A. Frey first met as students, and there they became fast friends—for life. Gifted with unusual qualities of heart and mind, both were determined, from early youth, to consecrate their lives to the service of God in some missionary country; and often, in the glow of their youthful imagination and the warmth of their tender piety, they looked with eager yearning to the future and encouraged each other to assiduous toil in order to fit themselves for the mission to which they felt called. They were animated not by the ardor of the adventurer who is bent on acquiring fame in a foreign country by hazardous deeds, nor by the longing of the merchant who sees in distant lands the glittering gold that will enable him to enjoy the luxuries of life, but by the pure, ardent love of God and immortal

DR. JOHN MARTIN HENNI,
First Bishop and Archbishop of Milwaukee.
Born at Obersaxen, Graubünden (Switzerland), June 15, 1805;
died Sept. 7, 1881.

souls, which disdains earthly fame and riches to purchase the priceless pearl of eternal reward.

In the same year (1850) Gregory Haas, who could boast of such learned teachers as Doctors Hirscher, Hefele, Staudenmaier, Stolz, and Wetzer, completed his studies at the University, and after a few weeks spent in the diocesan seminary was ordained to the priesthood Dec. 28th, in the private chapel of the Bishop of Basle, Jos. Ant. Arnold. He accepted the position of assistant to his aged uncle, Father Karrer, in the little parish at Liesberg, and here, in the exercise of the sacred ministry, in the instruction of young and old, in the care of the sick, in prayer and meditation, he laid a solid foundation for his future fruitful career as missionary priest, encouraged in the prosecution of this idea by the annual visits of his friend John Frey. The life of the missionary, with its privations and hardships, with the sweet consolation of saving souls and spreading the faith, with its eternal reward in the land of bliss, was the ordinary topic of their conversation; although, as yet, they had no definite field of labor in view.

On June 13, 1854, Bishop Mirrer of St. Gall received John Frey into the ranks of God's

anointed by the imposition of hands, and on June 24th the latter celebrated his first holy Mass, his friend, Rev. Gregory Haas, preaching the sermon. During the following eight months the newly ordained priest was assistant at Sirnach, and neither he nor his parish desired a change; a newly organized parish, however, at Schoenholzersweilen chose him, according to the custom of the time, their first pastor. This village had not had a resident Catholic priest since the time of the Reformation, and the thought of accomplishing more good in a mixed district fell heavily into the scales and induced Father Frey to accept the election. The Protestant pastor, who was defeated in this election, had to leave and make room for his Catholic successor. About this time a former resident of the city of Wyl, who had spent some years in the New World, returned to his native city on a visit, and Father Frey was among the first to call upon him in order to gather information on this much-discussed wonderland. The life and deeds of the missionaries were uppermost in the thoughts of Father Frey, and hearing that all Religious Orders were represented in the United States except the one which was most popular in Switzer-

land, the Capuchin Order, the idea of transplanting that Order to the Western hemisphere took such a firm hold on his mind that he could not rid himself of it. He invited his friends, Father Gregory Haas and Father Ferd. Zuber, to a consultation at Bettwiesen. The idea, although unique, found favor with them, and they determined to discover the will of God in prayer. As a fruit of this first conference the following mutual promises were made:

"The undersigned bind themselves, for the greater honor of God and the Immaculate Virgin Mary, to the following four promises: (1) to observe the Rule of St. Francis for life; (2) to meditate three-quarters of an hour every morning, and when on mission a half hour; (3) to make a particular examen daily before dinner; (4) to select the United States as their future field of labor and to devote their lives to missionary work.

"To execute these resolutions we place ourselves under the protection of our blessed Lord and ask the intercession of the Immaculate Virgin Mary."

BETTWIESEN, APRIL 12, *die Commemorationis Immac. B.M.V.*, 1856.

FERDINAND ZUBER, pastor at Bettwiesen, Canton Thurgau,
GREGORY HAAS, chaplain at Liesberg, Canton Bern,
JOHN FREY, pastor at Schoenholzersweilen, Canton Thurgau.

This conference was also attended by Peter Scherrer, a young student of sixteen, who was at that time receiving his first Latin instructions from Father Haas, and in later years joined them and was known as Father Daniel.

At a second conference the great philanthropist, Father Theodosius Florentini, O.M.Cap., Vicar General of Chur, presided. His advice was sought in this important affair by the young and inexperienced priests, but he considered the project Utopian, that secular priests, who knew little of the life of a Capuchin, who had no connection with the Order and no influence with the authorities in Rome, who were devoid of the necessary resources and all acquaintance with the language and conditions of the New World—that these should establish a religious community seemed to him an utter impossibility. He advised them to abandon the hazardous plan, and instead to form a missionary band for the benefit of their own country and countrymen. But they were not easily persuaded to relinquish the result of so much forethought and prayer; they felt themselves called to this and no other work, and in a third conference convened at Zurich, in the "Gasthof zur Sonne," for which another friend

had been gained, the Rev. Aloysius Stocker, they decided to take the necessary steps to realize their long-cherished plan. Knowing that a countryman of theirs, the Rt. Rev. Martin Henni, was Bishop of Milwaukee and probably in need of priests, they expected from him a kind reception. The following spring was set for their departure, but Fathers Stocker and Zuber were not yet free to leave; so Father Haas and Father Frey were to lead the way, to be followed by the other two as soon as circumstances would permit.

No sooner was their resolution made known, than they met with opposition on all sides, their clerical friends and their relatives employing all means to restrain them from departure; God, however, was beckoning them onward, and Him they followed. Keenly their sensitive hearts felt the separation from home and friends; perfectly they understood that they were exchanging favorable opportunities at home for an uncertain future abroad; clearly they divined that extraordinary hardships were in store for them; but theirs was the call of Abram, to go forth out of their country and from their kindred and out of their father's house and to come into the land which God showed them (Gen. xii. 1).

2. *From Switzerland to Calvary, Wis.*

On July 16, 1856, the feast of the Blessed Virgin Mary of Mount Carmel, they boarded the "Robert Peel," Captain Clark. The voyage (third-class) cost them about twenty-four dollars each. It was stipulated that they should furnish their own bed and dishes, while the company provided their meals. We can easily imagine that these did not consist of dainty dishes, as Father Bonaventure assures us in his *"Gedenkblätter"* that for forty-nine days they saw neither bread, nor potatoes, nor vegetables; beans, bacon, and hard tack forming their three daily meals. Crew and passengers were of the lowest class of people, "half man and half beast;" the insults these two priests had to undergo and the mortifications they had to endure in such company can more easily be imagined than described. On one occasion a Catholic Belgian, named Victor Vanderstrieht, came to their rescue and became their friend. He followed them to Milwaukee and remained with them in Calvary until 1860, when he was seized with an attack of war fever, joined the army and has never since been heard of.

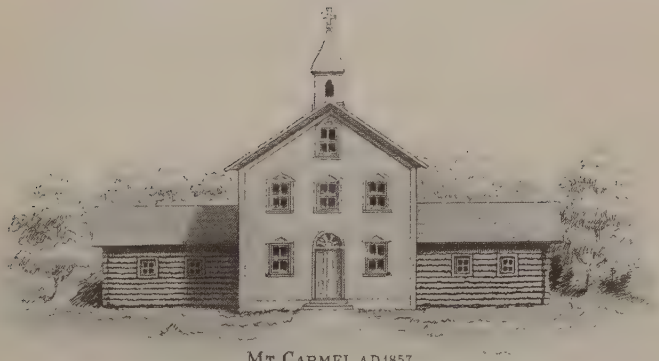
On September 2d they landed in New York

as strangers in a strange country. Upon their inquiry for a German priest they were led to the church of St. Nicholas on Second Street, where both the rector, Father Ambrose Buchmeier, and his assistant, Father Felician Krebecz, were Capuchins of the Austrian Province, although since their arrival in this country they had had no communication with the Father General of the Order in Rome. They seem to have remained with these Fathers until after the feast of the Nativity of the B.V.M. (Sept. 8th), when they set out for the West. A trip to the West in those days in an emigrant train must have been almost as tedious and irksome as traveling in our freight cars to-day. The journey from New York to Milwaukee lasted a full week, with long, undesirable stops; the cars had neither chairs nor benches, the passengers were similar to those on the "Robert Peel." Our travelers had $2.50 left after purchasing their tickets to Milwaukee—this meant about seventy-five cents for each of the three, for good Victor was with them, and they generously shared with him the little they had.

In Milwaukee Bishop Henni received them in a very friendly manner. Naturally, he, too,

smiled at the idea that these two secular priests purposed to build a monastery in his diocese and gradually establish a Province. Still, he allowed them to choose between Holy Hill, near Hartford, and Holy Calvary, Wis., twelve miles east of Fond du Lac, as a site for a monastery. In the meantime he entrusted Father Haas with St. George's parish, Kenosha, and Father Frey with St. Mary's, Milwaukee, expecting that plenty of work and a little experience would soon induce them to relinquish their novel plan. (Their faculties for the diocese of Milwaukee are dated Sept. 17, 1856.) This novel idea, however, had not arisen from a momentary impulse; constant prayer, serious reflection, repeated consultations, and different trials, had tested it and made it a deep-rooted conviction. In selecting the place for their monastery, a letter of Rev. Caspar Rehrl, the saintly pioneer missionary of the eastern part of Wisconsin, appears to have decided them in favor of Calvary. This letter is preserved in the archives at Detroit; it bears neither date nor address, but to judge from its contents it must have been written in 1856, presumably in response to an inquiry concerning Calvary. The letter reads:

MT. CALVARY, A.D. 1857



MT. CARMEL, A.D. 1857

"It was perhaps in 1846, when, on one of my mission trips, I returned from Sheboygan and passed the hill on which the Calvary church now stands. I felt a desire to ascend the hill; on its summit I was delighted with the view on all sides. How well situated a church would be up here, I thought to myself! But no human dwelling was in sight. Three miles behind me I had passed the last hut, and I knew I had to travel at least three miles more before I would again meet a human being. On the north side no settlement of whites was known to me. But the place is too attractive; I must mark it at least with a cross. I searched for my pocket-knife, but could not find it. Probably I had left it on the stump of the tree on which I had taken my dinner. But behold! there is the dry trunk of a little tree with a fissure on top; I can put a cross-piece into that. Now we have our cross. But it is time to leave, if I would reach home before dark. After wandering about for some time I arrived at a hut of the Catholic settlement, and a farmer pointed out the way to me. I spoke to him of the beautiful hill, whereupon several men offered to accompany me to see it.

"We (in all six men) proceeded thither one day. We first came to that hill on which the Poor School Sisters of Notre Dame now conduct a school, and which the Rt. Rev. John Martin Henni called Mount Carmel. At length we found the hill marked by the cross. After this I gradually forgot about the hill. But when new settlers came to the neighborhood, the hill recurred to my mind, and I asked John Blonigen whether he would not sell the hill (for he had

purchased it in the meantime). John Blonigen thought I had better buy the forty acres in which the hill is situated. I gave orders to have all the farmers who wished to attend services in this projected church meet on Feb. 2d in the house of John Blonigen. When I arrived there on the afternoon of Feb. 2d, the men of the neighborhood had come together in greater numbers than I had expected. I paid John Blonigen, in presence of the assembled men, $50, the Congress price of land. On the following day, Feb. 3d (it may have been in 1849) the farmers cut logs for the new church, and in a month's time the logs were piled up and the church completed."

Father Rehrl continues to tell us that he also bought the forty acres northwest of this hill, that he furnished $25 and Dr. Jos. Salzmann the remaining $25, that he had the farmers haul logs and rails, from which he built two little log-houses, and had the land, a part of which was cultivated, fenced.

The letter then continues:

"In one of these log-houses" (on Mount Carmel) "I lived, taught school, and, until the church was under roof, held services. Later on, a young lady named Mary Guidinger, from Luxemburg, took charge of the school, under the name of Sister Cecilia. When she departed for Notre Dame Convent, Milwaukee, the school was neglected a year. Then the School Sisters took charge of the school (1852), and

built a frame-house between the two log-houses. Mary Guidinger, in religion Sister Lucia, died here. Her wish to die a nun had been granted by Almighty God. She was a rare, noble, and pious soul. (R.I.P.) The place where this chapel of the School Sisters is built is so charming that I would like to see the Capuchin monastery built here. Let Calvary remain the parish church and Carmel become in course of time the monastery. Calvary and Carmel are undoubtedly the proper places for a Capuchin monastery in the midst of a Catholic settlement."

This letter, then, spoke for Calvary, and on Oct. 15, 1856, Father Haas and Father Frey set out to pay the place their first visit. A glance at Calvary (as the place was called since the dedication of the church, June 25, 1853), even from a distance, convinced them that the hill in its elevated position, apart from all disturbances of city life, was prepared by nature for a home of retirement, of prayer and study, destined for something better than the little log-church that then adorned it. Their decision was made that here should rise the first Capuchin monastery in the United States. The two pioneers returned to their parishes to await the approach of spring for the execution of their plan.

3. *Calvary Previous to* 1857.—*Rev. Caspar Rehrl*

Prior to 1840, the place now known as Calvary, town of Marshfield, was the hunting-grounds of the Indians, and seldom disturbed by the presence of a white man. Rev. Caspar Rehrl, the pioneer missionary, frequently passed this district on his missionary tours from and to the different settlements of eastern Wisconsin. It is almost incredible how much this heroic priest traveled, always on foot, shouldering his bag containing the sacred vestments and vessels for holy Mass, at a time when there were few bridges, poor roads, but when, happily, people excelled as much in hospitality as in poverty. According to his baptismal records, we find him successively in Forest, Eden, Green Bay, Cupertown, Sheboygan, Manitowoc, Fond du Lac, Calumet, St. Nicholas (now Calvary), Byron, six miles north of Manitowoc Rapids, Town 16, fifteen miles from Sheboygan, etc.; a circle of one hundred and seventy miles through seven counties. Wherever no churches or chapels had been erected, he celebrated holy Mass and administered the Sacraments in private dwellings.

Marshfield was so called on account of the un-

usually large marsh tracts covering the town. It was at first judged a poor township; but it soon proved to be fruitful when thrifty and hardy Germans arrived and began to till the soil. The first settlers of the town were Stephen Goeser, Anton Kraemer, John Loehr and John Fuchs in 1841. The first child born was Jos. Fuchs in 1842; the first couple married were Anton Kraemer and Mary Ann Brost, Dec. 13, 1843 (at Green Bay); the first death, Joseph Stump, in 1843. During the following years a flood of immigrants settled in the town. One of the pioneer settlers thus explains the situation: "One invited the other, praising the fertility of the soil, pointing out the good opportunity for a comfortable life. It is true these reports were exaggerated, yet the authors of the same judged the more hands the better; one would be able to help the other, which in fact they did, living together as members of one family."

Indeed, the settlers were undeceived regarding a comfortable life before they reached their destination. Anton Haensgen, with his two brothers Mathias and Christian, for instance, were tossed about on the sea for forty-two days; of the seven hundred passengers on board the vessel, twenty-

two found their graves in the ocean. From New York they traveled by way of Albany and Buffalo to Detroit; from there to Mackinaw; then across the lake to Sheboygan, from Sheboygan they were taken to Milwaukee by railway; from Milwaukee they walked to Calumet, while their parents rode that distance for the little sum of $22, baggage free. Their journey completed, poverty and privation stared them in the face. They were compelled to build their own houses, and furnish them as well as they could; in point of luxury their lives resembled that of their neighbors, the Winnebagoes, very much. When the Wolf family arrived at the lake which afterwards was called by their name they beheld, to the terror of the women and children, twenty-six wigwams pitched along the lake, and Indian life displayed before their eyes day after day. But the Indians proved peaceful, even honest neighbors, and willingly moved further north when requested to do so.

In 1846, as we have stated, Father Caspar Rehrl was lost on his way from Sheboygan to Fond du Lac, and accidentally or providentially first saw the hill now called Mount Calvary and marked the place by a cross. In 1849, Father

Rehrl bought the hill from John Blonigen, and the surrounding settlers commenced to build the church.

The plan was soon made, without architect, pencil, or paper; the material was at hand, their only tools were axes and hammers; money was not needed in those days of plenty, forty laborers worked steadily without being hired or paid; their pastor was the man to set the best example in manual labor as well as in prayer. Trees were cut down, hauled up the hill and piled; the crevices smeared with loam. An American named Williams, who owned a sawmill within the limits of the parish, furnished the boards for the roof, the shingles were manufactured in the cedar swamp near by, and to purchase the nails the laborers themselves contributed their last pennies. The first purchase of nails did not suffice; a second time the hat made the round, and it was found that only one among the forty was the happy possessor of the needed seventy-five cents. He gave it cheerfully, and Father Rehrl walked twelve miles to Fond du Lac to buy the shingle nails.

The church was completed in a month and placed under the patronage of St. Nicholas, this

name being well represented among the settlers. It was noticed after the completion that the church was built in the form of a cross; the south arm was used as a sacristy and woodshed, the north arm was the parsonage, but never did a hermit in the desert occupy a poorer dwelling than this.

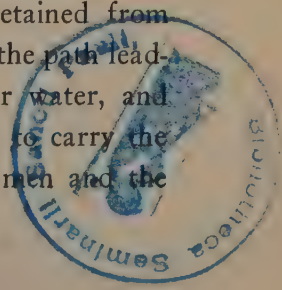
When Father Rehrl saw how eagerly the men worked on St. Nicholas' hill he prevailed on them to erect two log-shanties on Mount Carmel, in one of which he lived and held services until the church was under roof. In the other he commenced to teach school with five pupils, until he was relieved of this work first by two candidates, and then, as we have seen, by Mary Guidinger, called Sister Cecilia.

If Father Rehrl, in his letter, was in doubt concerning the year in which the church was built, his records of baptisms and marriages, however, place the year 1849 above all question; for during the preceding year these Sacraments were administered to the residents of Calvary in the neighboring St. John's Church, Calumet, now Johnsburg (built in 1843), while in 1849 we find the first baptism conferred in St. Nicholas' on Anthony Wagner, son of

DR. SEBASTIAN G. MESSMER,
Present Archbishop of Milwaukee.
(After a painting by John F. Kaufman, New York.)
Born at Goldach, St. Gall (Switzerland), Aug. 29, 1847.

Nicholas Wagner. The first couples married in the church were Paul Voell to Eva Cath. Annen, and Engelbert Blonigen to Cath. Dietzen, both married May 22, 1849. The first funeral was that of Jos. Mertes, a youth of fifteen years, on June 19, 1849.

Henceforth Father Rehrl spent much of his time in St. Nicholas, although he continued his missionary rounds to Sheboygan and Fond du Lac and attended the neighboring missions, St. John, Forest, called "Jesus in the Desert," and St. Mary's, now Marytown; but services were held quite frequently on the hill. His salary consisted in the scanty meals which he begged on the way, and in the occasional alms that were offered him. St. Nicholas became quite an attraction when a church choir was organized by John Blonigen, and the forte and tremulo in singing were rendered more effectively with the assistance of the hollow hand and cone-shaped paper tubes. No wonder the good people who lived south of the hill could not be detained from church, although a good stretch of the path leading through the woods was under water, and strong men like George Ochs had to carry the women on their backs, while the men and the



younger generation took their chances in jumping from log to log.

In 1852, Rev. Caspar Rehrl departed for Europe in quest of candidates for his projected sisterhood; his brother George, formerly schoolteacher at St. John's, who had just completed his studies at the Salesianum, near Milwaukee, replaced him in October with a salary of $200 annually. The two candidates who succeeded Rev. Caspar Rehrl in teaching school had retired, finding themselves unequal to the privations which they had to endure, and Sister Cecilia had gone to the Notre Dame Academy, erected by Mother Caroline at Milwaukee, with the intention of learning English, but remained as nun in the convent. St. Nicholas' school, therefore, was without a teacher for nearly a year; Father Rehrl was disconsolate, and in order to quiet him Venerable Mother Caroline sent Venerable Sister M. Petra (Foreria Kletzlen) with two companion Sisters and three candidates, the first affiliation of Notre Dame Convent outside the city of Milwaukee. The Sisters built a small frame-house between the two log-houses and opened school on Mount Carmel, which they have conducted ever since. In the same year,

1853, we find the following note in the register of baptisms: "This church formerly of St. Nicholas was dedicated on June 25, 1853, in honor of the Exaltation of the Holy Cross (titular feast, Sept. 14th), and is now called Holy Calvary." The statistics of the first years exhibit the following data:

	Baptisms	First Com.	Confirmation	Marriages	Deaths
1849	18	.....	.....	5	5
1850	34	.....	39	6	6
1851	32	.....	.....	6	4
1852	44	.....	.....	5	12
1853	60	.....	51	3	13
1854	58	.....	.....	8	14
1855	47	16	77	11	12
1856	44	14	.....	14	18

Father George Rehrl left Calvary April 14, 1856, and was succeeded by Rev. Michael Deisenrieder, rector of St. John's Church, who held services at Calvary once a week, for which he received $5. He had charge of the parish until the following spring, when Father Haas and Father Frey arrived to build the monastery.

4. *Rev. Gregory Haas in Europe* (1857)

The two newcomers to the diocese of Milwaukee had spent some time at Kenosha and Milwaukee respectively; they had every reason

to be content with their positions, but they were not; their resolution to establish a religious community was as ardent and determined as when they left Europe; the limits of a single parish were too narrow for them. Early in February, Father Haas came to Calvary. He conducted services for the first time either on the eighth or on the fifteenth of that month. Father Frey arrived a month later. Both Bishop and parishioners regretted their departure; nevertheless, when they appeared a second time before their Ordinary with the self-same request, to permit Father Frey to commence to build, while Father Haas would collect funds and provide for a Superior and Master of Novices from the old country, Bishop Henni, convinced that time and experience had not effected a change, gladly consented, and gave expression to his happiness in the following letter of commendation—dated March 6, 1857:

"To all and each who may see and read these presents, we certify that the bearer, Rev. Gregory Haas, born in Switzerland, duly ordained priest, came to the United States seven months ago well recommended to us, and has been received with great joy by us among the clergy of this our diocese of Milwaukee, where in the meantime he has proved himself in every

respect a remarkably pious, zealous, and learned priest. It was a far greater consolation to us to hear from him the holy resolution for the execution of which he had come here, to build, with the approval and assistance of the Very Rev. Father Lucius, the worthy Provincial of the Swiss Province of the Seraphic Order of Capuchins, a monastery of the said venerable Order within the limits of our diocese and to try to introduce the Order into this country. We have very cheerfully given our consent to this undertaking, for which a sufficiently spacious piece of ground, beautifully and conveniently situated in the midst of numerous families of exclusively German Catholic immigrants, has been procured and the foundation of the monastery already been built.

"However, since everything necessary to complete the work cannot be acquired and collected in this country, the above-named Gregory Haas has asked our permission to return to his country for a definite time, to collect alms there and in other countries among the faithful. We trust to divine Providence, and hope that for this work, undertaken with the purest intention for the greater honor of God, our brethren beyond the Atlantic Ocean, who are of one and the same faith, will be well disposed and ready to give. For this end we heartily recommend him to all ecclesiastical superiors, to the priests and the faithful to whom he may come on his journey, in the meantime praying that the Almighty God, the Giver of all gifts, may, out of the infinite treasures of His bounty, pour down His richest heavenly blessings on all who, with a pious and

willing heart, will contribute somewhat to promote the welfare of souls in this new part of the vineyard of the Lord and to lighten the burden of the Episcopacy placed on our shoulders."

With this recommendation Father Haas sailed from New York on March 21st, and after a pleasant voyage of fifteen days landed at Antwerp. His expectations of a rich collection and a prompt settlement of affairs with the Superiors of the Order had been too sanguine; so much the greater his disappointment. We will follow him on this tour from city to city and admire his lively faith, his unshaken confidence in God, and his perfect resignation to the divine will.

At Antwerp he immediately inquired for the Capuchin monastery, and caused no little consternation when he expressed his intention of taking up a collection. The good Fathers were in great need themselves, and just making preparations for an extraordinary collection. Besides, a Jesuit Father assured him that begging would be useless in Belgium at that time, Father de Smet's collection having proved a failure. At Louvain he received nothing but the promise that alms would be sent directly to this country. At Cologne and Mannheim he pocketed the first five dollars. He now directed his steps to Lies-

berg, his former parish, where he arrived Holy Saturday, precisely at midnight. It was no little gratification for him to conduct the services once more among his beloved flock. Having secured the necessary papers and faculties from the Bishop of Basle and the Internuncio at Lucerne, his first and most important task was to dispose the Superiors of the Order favorably toward his new undertaking. At Solothurn his prospects were at first very doubtful; his courage lagged for a moment when an influential Father stated that he would not be in favor of sending even the "last and least" Religious as tutor. At Lucerne the Father Provincial found his project a very good one, but regretted that the Swiss Province could not spare a man for the enterprise. On April 25th Father Haas is at Altdorf, pleading his cause with Father Damascene and Father Maximus; they are both inclined to join him, but will do so only if their Province is willing to give them leave and their Provincial expressly wishes it. From Lucerne he pays a visit to Rev. Ferd. Zuber, whom we have mentioned above as one of the candidates of the new community. Father Zuber was still determined, but in poor circumstances; nevertheless he with

his friends had collected a sum of money which he handed to Father Haas. At Frauenfeld he must contend with the tears and entreaties of the disconsolate sister of Father Frey, who declares that she has not spent a happy hour or a quiet night since the departure of her reverend brother. Father Haas now resolves to make a desperate attempt to put his case before the highest authorities. On May 13th he reached Rome — another disappointment; Father General absent and the Procurator General not at home. At length a ray of light falls on this dismal picture, a golden link appears in the gloomy chain of disappointments. Bishop Anastasius Hartmann, O. M. Cap., of Bombay, was in the Eternal City, in quest of missionaries for his dilapidated Indian diocese. His presence was at first detrimental to the American cause, for his claims were superior to those of an unknown secular priest, and his organized missions of greater promise than the doubtful adventure of establishing an American Province of the Order. But Bishop Hartmann looked closely into the matter, and, as the result of the good Bishop's intercession, Father Haas received with a grateful heart the decision of the General Definito-

rium, the assistants of Father General, that Father Haas and Father Zuber should pass their novitiate at Lucerne, while Father Frey was building the convent at Calvary. Bishop Hartmann thought he could do even more for the heroic undertaking and the spread of his Order, and therefore addressed a petition in behalf of the project to Father General, stopping at Bologna at the time. Father Haas betook himself to that city to pay his respects to the highest Superior of the Order and, if possible, to His Holiness, Pope Pius IX., who was passing through the cities of northern Italy.

But first he directed his steps southward. He was refused access to the King of Naples, but collected small sums at the court, so that he was in a position to send his first $300 to Father Frey, "the advance guard," as he called it, "of greater troops that were expected to come from the cities of Germany."

He is once more in Rome on May 20th, but this time at the Propaganda, the Sacred Congregation of Cardinals presiding over foreign missions. The Cardinals encouraged him in his undertaking, but refused a collection in Rome. He remained for the feast of Corpus Christi,

commended his cause to the holy apostles and set out for Bologna, to learn at his arrival that Father General had left two days previous, without leaving any information regarding the cause of Father Haas. Pope Pius IX. received him very kindly on July 8th, blessed him and his colleagues, and, as a token of his good will, granted him exceptional indulgences, but the petition to recite the breviary of the Capuchins before being received into the Order was canceled. The collection at Bologna was too meager to defray his expenses; at Modena he received nothing, at Mantua little; at Milan the residences of the rich were vacant, they having gone to their villas at the seashore; Bergamo crowned the weary man's work by giving him 15 francs, the result of four hours' walking in the forenoon, and 50 francs for seven hours' work till the evening, a sum total of about $13. Begging in Italy, especially during the summer months, had been a mere "illusion," still he praises God for His gifts, and finds consolation in leaving all to divine Providence.

Determined to enter the novitiate immediately if a more favorable decision could not be obtained, he passed over the St. Gothard into

Switzerland and spent the following two months collecting in his native country, in Austria and Germany, especially at the court of King Louis of Bavaria; this enabled him to send more "troops," a check for $500 at the beginning of September. In the meantime the Swiss Province had convened their Chapter, Aug. 20, 1857, and taken the matter into consideration. As a result the following decision (dated Sept. 4th) was mailed to Father Haas:

"The novitiate may and will take place in America. The time is not yet appointed, perhaps far distant. Father Anthony Mary will be sent as temporary instructor, but may be recalled at our pleasure. Moreover, the Swiss Province assumes no further charge, duty, or responsibility for the American establishment." This Father Anthony Mary (Gachet) had repeatedly asked to be sent to the United States as missionary, and had studied English for several years; he was described as a robust man, full of youth and energy. Although Father General had, by letter dated May 17th, decided that the priests in question should pass their novitiate in Switzerland, he now ratified the decision of the Chapter, and on Sept. 24, 1857 (as is recorded in the

archives at Lucerne), placed the monastery in America under the jurisdiction of the Provincial of Switzerland.

Father Haas's task in Europe had so far been accomplished, and on Oct. 20, 1857, there met at Basle Father Anthony Mary Gachet, Father Gregory Haas, with his sister Agatha (who afterward entered the Notre Dame Convent, Milwaukee, and became Sister Meinrada), Peter Scherrer (afterward Father Daniel), Fridolin Ankli (afterward Father Louis), George Frey (later Brother Ægidius), and Brother Vincent Engel, the companion of Father Anthony Mary; Father Zuber had sent word, Oct. 2d, that for the present no place need be reserved for him. With happy anticipations they embarked for the New World. As a Capuchin is never allowed to travel, and is never transferred from one monastery to another without his letter of obedience stating the object of his journey and his destination, the following letter was made out at the Chapter for Father Anthony Mary:

"By virtue of these presents and with the merit of holy obedience, the Rev. Anthony Mary of Freilburg, O. S. F. Cap., Ex-Guardian of the

Swiss Province, may go to America, diocese of Milwaukee, to begin and erect a monastery of our Order, with the understanding, however, that our Province assumes no risk, and that the said Father Anthony does not cease to be a member of our Province, but may be recalled at the wish of his Superiors.

["Lucerne, Aug. 20, 1857.]

"FATHER ANICETUS, Cap., Prov. l. i."

The following letter of commendation was handed to him at the close of the Chapter:

"Father Anicetus of Ursaria, Minister Provincial of the Capuchins of Switzerland, to all who may see this letter, greeting in the Lord:

"Since some secular priests of Switzerland, glowing with zeal for souls and actuated by divine grace, purpose to transplant the Capuchin Order to the United States of America, and have received for this end commendatory letters of the Rt. Rev. Martin Henni, Bishop of Milwaukee, of the Rt. Rev. Charles Arnold, Bishop of Basle and especially of the Very Rev. Father General of the Capuchins, Salvator of Othierium, the undersigned, with the consent of his Reverend Definitors has deemed it proper to send as their tutor and master and to associate to the aforesaid, the Rev. Anthony Mary of Freiburg. The said Rev. Father Anthony Mary of Freiburg is highly recommended as a pious and learned man, and judged capable to undertake this task by all his Superiors, and especially by the Most Rev. Archbishop and Prefect of Missions at Lyons."

Dated Sept. 27, 1857.

5. *Rev. John Frey Builds at Home* (1857)

During the eight months' absence of Father Gregory Haas in Europe, Father Frey developed his share of activity. Divine Providence had eminently adapted the two priests for the work of establishing a permanent community. While Father Haas was collecting in Europe, arranging matters with the ecclesiastical authorities and recruiting candidates, Father Frey undertook to build the new monastery, perhaps the first of the Capuchin Order in the United States. Rev. Caspar Rherl, we will remember, had purchased the forty acres of land on which Calvary is located from John Blonigen, to whom he returned two acres. The parish, however, had not deeded the entire property, but only ten acres, to the Bishop, retaining the remaining twenty-eight acres under a separate corporate title. These ten acres the Rt. Rev. Bishop Henni offered for the building of the monastery.

For the purpose of burning bricks Father Frey purchased another farm at the foot of the hill, from Mathias Bourgeois, who, by the way, had opened the first general store at Calvary in 1850. Next Father Frey applied for help to the "Baden Settlement" of St. Gregory Nazian-

zen, at Town Eaton, Manitowoc Co., which Rev. Ambrose Oschwald had established in 1854, where he secured six men to work at the brick kiln. Calvary parish at that time extended eight to twelve miles in every direction, and consisted of one hundred and sixty families with about one hundred and fifty children in school. The good farmers, all Catholic settlers, cheerfully helped to dig the foundation of the eastern wing of the monastery, 27 x 111 feet, and soon the walls arose. The inscription placed in the cornerstone read as follows:

D.O.M.
Anno. A. Nativitate. Domini. MDCCCLVII
Pio. PP. IX
Ecclesiam. Dei. Per. Orbem. Terrarum. Regente
Jacobo. Buchanan. Foederat. Civitat. Americae. Praeside
Joannes. Martinus. Henni
Primus. Sedis. Milwauchiensis. Episcopus
Ad
Majorem. Dei. Gloriam
In. Nomine. Sacrosanctae. Et. Individuae. Trinitatis
Sub. Invocatione. S. Mariae. Virginis. Sine. Labe. Conceptae
Et
S. Patris. Francisci. Et. Omnium. Sanctorum
Imprimis. Trium. Ordin. S. Francisci
Ad. Exstruendum. Coenobium. Ord. Capucinorum
Una. Cum. Oratorio. S. Francisci. P.N.
Hunc. Lapidem. Angularem. Ritu. Consueto. Benedixit
Et. In. Fundamentis. Solemniter. Posuit
Assistentibus. Rev. Joanne. Frey. Uno. Ex. Fundatoribus
Rev. Mich. Deisenrieder. Franc. Fusseder. L. Dahl. M. Heiss
Presbyteris. Hujus. Dioeceseos

Confluente. Undique. Ingenti. Populi. Fidelis. Copia
Scriptum. A. Rev. Mich. Heiss
Professore. S. Theologiae. In. Salesiano
Qui. In. Eadem. Occasione. Praedicavit

"To God the best and highest. In the year of Our Lord 1857, when Pius IX. ruled the Church of God throughout the world, when James Buchanan was President of the United States of America, John Martin Henni, the first Bishop of the see of Milwaukee, for the greater glory of God, in the name of the Most Holy and Undivided Trinity, under the invocation of the Blessed Virgin Mary conceived without stain, and our holy Father Francis, and all saints especially of the three seraphic Orders, for the purpose of erecting a monastery of the Capuchin Order with a chapel of our holy Father St. Francis, blessed this cornerstone with the customary rites and solemnly laid it on the foundation, assisted by Rev. John Frey, one of the founders, the Revs. Mich. Deisenrieder, Francis Fusseder, L. Dahl, M. Heiss, priests of the diocese, while a large crowd of the faithful gathered from all sides. Written by Rev. Mich. Heiss, professor of Sacred Theology at the Salesianum, who also preached on the occasion."

VERY REV. *P.* BERNARD CHRISTEN,
General of the Capuchin Order since May, 1884.
(After a photograph taken on his visit to Yonkers, N. Y.)
Born at Andermatt, Uri (Switzerland), 1841.

Money was scarce in the '50's and '60's, not only with our founders but throughout the States, and interest was high. No one was able or willing to relieve Father Frey of his embarrassment except a certain Simon Levy, who required an interest of twelve per cent. per annum, which he deducted before loaning the money. A promissory note for $1,000, dated Dec. 22, 1857, is still preserved in the archives; this means a loan of $880. Father Frey had had previous loans from this gentleman, relying on the collections of Father Haas, but since these were meager beyond expectation he was unable to satisfy Mr. Levy on maturity of the notes. The walls of the monastery were rising from the ground, the first story was just completed, and Father Frey rightly anticipating the joys of entering and occupying this happy abode when, according to his own report, a sheriff from Milwaukee presented him a warrant of arrest and escorted him to court. The judge dismissed the case in the morning, and Simon Levy, always accommodating, offered to advance more money. Father Frey was in such straits that he was compelled to accept the offer. Trusting to God, for whom alone he was toiling, he returned to Cal-

vary to complete the work; and when Father Haas arrived with his companions, on the feast of St. Catharine Martyr, Nov. 25, 1857, the monastery was already under roof, but as yet not suitable for occupancy. Until its completion, in March of the following year, they lived on Mount Carmel, which the good Sisters very generously left to them, while Sister Petra and companions took refuge in the northern projection of Calvary log-church.

On Dec. 2d, after Vespers, without any preparation but their ardent desire, Fathers Haas and Frey received the habit of the Order of St. Francis in the little chapel of the Blessed Virgin of Mount Carmel, Father Haas taking in religion the name Francis, Father Frey the name Bonaventure; George Frey (no relative of Father Frey) was also received as lay brother under the name Ægidius. These three, with the newly arrived candidates, were henceforth under the obedience and direction of Father Anthony M. Gachet, while Bishop Henni of Milwaukee was appointed General Visitor (with special faculties dated July 9, 1858).

6. *The Novitiate*

(Dec. 2, 1857 - Feb. 16, 1859)

The recollection of his novitiate recalls happy days to the mind of every good Religious. This is the year in which the novice tests the Order and the Order tests the novice. At his reception the candidate divests himself of his secular clothes, and dons the religious garb; he ceases to be called by his baptismal name in exchange for his religious name: all this to signify and remind him of the internal change that should begin in the novitiate and be perfected as the years glide by. Without assuming any responsibilities or cares, the novice has all the advantages of religious life. The Order teaches the novice its duties and obligations, its customs and mode of life, its restrictions in speech and action, also its temporal and eternal reward. Freed from all bodily cares to attend exclusively to the affairs of his soul, the novice is instructed how to live not only a life of faith, but also a life of prayer, to hold an uninterrupted communication with God. The Order directs the novice in subduing his greatest enemy, self-will, to be all the more secure in his actions and

truly happy in doing the will of God. But the evil spirit also asserts his claims, the world reclaims its own; its glittering but deceptive prospects, the influence of friends and relatives fall into the scales: and greater struggles have been fought and greater victories won and lost in the cloister than on the battlefield drenched with blood and echoing with the sobs of the dying or exulting with the cries of triumph. Still, this is a year of happiness and peace such as the world can not give, and its recollections gladden and encourage the Religious in the darkest hour of trial.

But such was not the novitiate of these two founders; seldom did two candidates join a Religious Order in the circumstances that surrounded them. Their vocation had been tested, they were well disposed: everything preceding and leading up to their reception proves this. They knew that they were to become the fathers and spiritual guides of all their followers; consequently they were eager to learn and experience in themselves the spirit they were to communicate to others. But such difficulties arose on all sides, such mighty factors combined to make the realization of their plan impossible, as

would have discouraged even men deep-rooted in virtue; their financial embarrassment was so great that as a business venture everybody would have called it the height of recklessness to go one step further; their fellow-priests and relatives entreated them in such touching terms, "to sell out and go," that only the voice of God could prevent them from obeying the dictates of flesh and blood; even the evil spirits, it would almost appear, deterred them by such unmistakable signs that we must admire their invincible firmness. But let us tell the story.

It was a happy day in March, 1858, when Father Anthony M. Gachet entered the newly erected monastery with his three novices, two candidates and a lay Brother. For three months the two novice priests were allowed to follow their religious practices; then financial straits compelled them to ask for an extraordinary permission from Rome to leave the cloister during their novitiate, and to beg in order to save the institution from financial ruin. That this was imminent we will readily understand if we remember that besides building the three-story monastery, they had purchased two farms from

M. Bourgeois and J. Spieles for $5,000 each, besides eighty acres of land from John Gross. With the obedience and blessing of their local Superior they appeared before Bishop Henni, their Ordinary and Visitor General, April 14th, to ask his permission and sanction. The Bishop was surprised to see them come through the streets of Milwaukee in their religious habit, and curtly exclaimed, "What does this mean? I don't want that! How often have you been insulted on the way?" "This is the first time, your Lordship," frankly replied Father Bonaventure. Now the joke was on the Bishop, and he generously supplied them with civil clothes and the necessary papers.

Thus supplied, the tyros went to Canada, and within the following six weeks succeeded in collecting $15,000 at Montreal. Father Bonaventure was then recalled to Calvary on account of domestic and financial troubles, and Father Francis continued to solicit alms in Quebec, Toronto, and Detroit, with happy results. For the time being, Simon Levy had to admit, *nolens volens,* that their property was safe. Father Bonaventure, however, was confronted with other strange occurrences on his return to Cal-

vary. In the meantime the monastery had been canonically erected (July 9, 1858), i. e., acknowledged by the authorities in Rome as a duly erected monastery. The document, together with the Bishop's letter of acknowledgment, was sent Feb. 2, 1859. The Rev. Father Zuber had arrived from Switzerland and was invested with the two candidates and two lay Brothers by Father Anthony.

Father Bonaventure, an ear witness, states that every night the community was frightened by a strange noise around the furnace, a loud hammering and hissing and howling as of dogs; the Brothers watched, but could not detect the cause of the disturbance; two novices left the place, terrified; Mr. A. Flatten, the carpenter, who lived with the community, beheld his door opening one evening while in bed; a man entered his room, approached his bed, walked over him, and disappeared. Such and similar annoyances occurred every night for six months. Father Bonaventure, thinking that evil spirits were haunting the place, questions them, but receives no answer; Father Francis, who had returned in the meantime, exorcises the houses, to no avail. The hill had formerly been used as

a burying-ground for the Indians, and later on for the whites (a Golgotha in the true sense of the word); the remains had been removed, but some were not found at the time; and up to this day human bones are often disinterred when a grave is dug or a foundation for a building is excavated. Father Francis then ordered that during the coming month all holy Masses, prayers, and good works be offered up for the repose of the souls of those who were buried there; at the end of the month quiet was again restored. We refrain from passing any judgment on these events and merely state that, whatever their cause, they have never been explained.

In June the Rev. Max. Mueller, pastor of Johnsburg, six miles from Calvary, fell sick, and Father Anthony was called to take charge of this parish. Father Mueller died in July, and from then till December the Master of Novices and Guardian of Calvary was regularly absent from two to three days every week, to the detriment of his young community. Regular observance, a novelty to the neophytes, suffered in his absence; the novices gradually lost interest in their Father Master and he in their undertaking. Besides, it had always been the ideal of Father

Anthony to labor among the Indians; for this he had petitioned his native Province and prepared himself through years of study and prayer. This inclination was gaining the ascendancy, and day by day he was becoming more convinced that the undertaking of Calvary was destined for a premature death. Under these impressions he addressed two letters to Rome, Feb. 2d and 8th, asking for special dispensations demanded by the peculiar circumstances of our country, at the same time petitioning that the three novices be allowed to take solemn vows immediately after their first year of probation, and that he be relieved of his charge in order to labor on the mission or among the Indians or to return to his native Province.

Without awaiting an answer he applied to Bishop Henni, the Visitor General, for special faculties to admit the three novices to simple vows (because their novitiate had been interrupted and the permission from Rome to take simple vows had been granted April 21st, after the two priests had left for Canada). With this permission Father Francis, Father Bonaventure, and Brother Ægidius took simple vows Feb. 16, 1859.

In reply to Father Anthony's letters, Father General (April 30th) granted the dispensations asked, and sent special faculties from the Sacred Congregation of Regulars, in virtue of which the three novices could be admitted directly to solemn vows. As to Father Anthony leaving his post, Father General stated that the Holy Father commanded him to remain in the monastery in his position as Superior until other provisions would have been made, lest the work that had begun so well might fail in consequence of his untimely departure. He was told to consider his wish to leave for the missions among the Indians as arising from an evident temptation of the evil spirit, who was trying to deter him from doing good and obeying the will of God, to prefer his will to that of the Almighty.

This letter did not reach Father Anthony at Calvary. He had openly and repeatedly expressed his desire of leaving, and given vent to apprehensions concerning the future of the Calvary monastery, which discouraged the novices and brought the whole community to the threshold of despair. Father Francis, seeing that his community could be saved only by the departure of Father Anthony, advised him to do quickly

what he was about to do. Father Anthony received the charge of the Indian missions in Keshena, Wis., and having appointed Father Francis Superior of Calvary in his place, he left with his companion, Brother Vincent Engel, May 19, 1859.

7. *The Provisorium*

(May 19, 1859-Jan. 2, 1861)

This state of affairs was reported to Rome, but no answer came. Postulants were waiting to be received and novices prepared for their profession, and Bishop Henni, as Visitor General, consoling Father Francis at the loss sustained in Father Anthony, regretted that he could not come personally to preside at the reception and profession, and empowered Father Francis to act in his capacity. Acting *ex informata conscientia,* Father Francis received James Gauche as Frater Leo, June 13, 1859, and four days later admitted Frater Daniel and the two lay Brothers Seraphin and Felix to simple vows. Frater Leo took simple vows after completing his novitiate and was ordained at Holy Name Church, Sheboygan, Wis., the following week, June 20, 1860.

The two founders were also anxious to become full-fledged Capuchins by making their solemn vows, and therefore sent Father Anthony Zuber to Milwaukee to invite Father Fabian Bermadinger, O.M.Cap., at that time rector of St. Mary's Church, to act as Superior and receive their solemn vows; but Father Zuber did not return, and Father Fabian refused to come, not being delegated by Rome for this purpose. About this time Father Josaphat Kleiber, a Capuchin missionary from India, appeared and gladly accepted the honor of receiving their solemn vows, which they made on July 18, 1860.

During this whole time, from May, 1859, to September, 1860, Calvary was cut off from all communication with the Superiors in Rome, or rather Rome was deaf to all letters and entreaties from Calvary. Conditions were now becoming unbearable; so on July 3, 1860, Father Francis again sent a detailed account of the affairs at Calvary to Rome, asking to be acknowledged, and that his actions in the interim be ratified or at least he be instructed how to act. No answer coming to this appeal, he recalled Father Bonaventure from his collection tour in the diocese of Louisville, Ky., and de-

termined to go to Rome in person, not only to have the anomalous condition of the monastery changed, but especially to become better acquainted with the life and traditions of the Order. He had not yet arrived in New York when Father General's long-expected letter (dated Sept. 25, 1860) arrived, which put an end to all suspense and anxiety, confirmed Father Francis as Superior, and ratified his previous official acts.

Father Bonaventure, knowing that Father Francis intended to stop a few days with Father Felician, O.M.Cap., in New York City, sent a telegram there immediately on receipt of Father General's letter, but Father Francis had been compelled to change his plans, and when the telegram arrived he was already on the ocean *en route* for Europe. At Lucerne, Switzerland, Father Francis received a letter from Father General of similar tenor to the one addressed to Calvary. Here in the novitiate, under the direction of Father Anastasius Fassbind, he was made acquainted with the Rule, the Constitutions, the regulations and customs of the Order, and with the docility of a novice he listened to the wise instructions of Father Anas-

tasius, frequently prolonging the day's work to midnight. Christmas came, and Father Anastasius's time being taken up by other work, Father Francis went to Munich, Vienna, and Prague to collect a few Christmas presents for his monastery. On his return to Lucerne after a few days he was able to give Emperor Ferdinand and the Leopold Society for the Propagation of the Faith a prominent position on the list of benefactors. In February a letter from Father Bonaventure recalled him to Calvary, where things had again assumed a serious aspect. He left Basle accompanied by Geo. Stadtegger (later, Father M. Edmund), and traveling through Paris, he found a new "Ceremonial of the Capuchin Order," which contained in detail what he had collected and learned with so much patience and labor at Lucerne. It formed the basis for the compilation of the *"Lebensweise des Capucinerordens,"* Ed. 1871.

8. *The Sad Events of 1861*

The newly appointed Minister General, Nicolaus a Sancto Joanne, had lovingly given his assistance to the newly founded convent, and on Jan. 2, 1861, appointed Father Francis as

Superior and Guardian of the Order in America, and Father Bonaventure as Vicar. Thus a regular government was established for the convent and its future secured. But the sun of peace was not long to shine on the monastery. Soon new troubles and worries arose, through the fault of those members who apparently had come to help others, but in reality strove to undermine them. Father Francis relates the events as follows:

"It will be of service, at least from now on, to follow the thread of our history, lest it be lost in the meshes of other accounts or, once entangled, be unraveled to the detriment of truth. We believe that we owe this precaution to divine Providence, which, humanly speaking, has caused embarrassments to us in a peculiar but visible way, and has always removed them, leaving the victory to the good cause. At the same time we do not wish, by our silence, to expose ourselves to a well-deserved reprimand from later generations, nor deprive these of a pleasure and a spiritual advantage that can never be replaced.

"Father Francis had gone to Europe last October (1860) to put an end to the provisional

existence of the monastery at Calvary, and especially to become acquainted with the traditional life of the Capuchin Order. In the meantime Father Bonaventure had not remained inactive. He had aroused enthusiasm in the parish for the erection of a new church. Willingly and eagerly the farmers had hauled stones for the foundation; six thousand bricks had been carted from Sheboygan (a distance of thirty-one miles along the present railroad, which at that time was a thing of the future); besides this, a large amount of lumber had been conveyed to the place; all this in expectation that a spacious and grand parish church would be built. He had also taken up a collection of over $3,000 in notes and cash. The cash had fully sufficed to pay for the bricks. Contracts had been signed for the burning of bricks on the spot, and for the masonry. But these preparations were not sufficient for the parish church that had been planned, and it was decided to wait another year before commencing to build.

"Our own awkwardness and the malice of outsiders now became the instruments to prevent the execution of this plan and to compel us to build according to the will of God and the

P. ANTONIUS ROTTENSTEINER, O. M. CAP.

Born May 16, 1830, at Obereutnach, Bavaria; Provincial, 1888-1891; died Feb. 19, 1903.

spirit of our Order. [This explains the want of architecture in the building of Calvary Church.] Instead of being indolent for a time, the necessity of enlarging the monastery by the addition of the southern wing for the purpose of a college induced us to undertake the work at once. The parish was asked to allow us the necessary material, to assist in hauling sand and stone, and to delay the building of the church till the next year. This proposal was made, I believe, on the third Sunday after Easter, April 21st, explained in church, and unanimously accepted in the meeting.

"In the course of the week, however, discontent arose on the part of some, while others were undecided or indifferent. This dissatisfaction showed itself in the next meeting, in which nothing was done except that the malcontents organized themselves into a faction. Some of these went so far as to demand their share of the material, and to stop its being delivered. No more meetings were held after this because it was hoped that the excitement would sooner subside if the matter were forgotten. The annual meeting of the parish was called on Pentecost Monday. The rector opened the meeting,

but did not take part in its transactions. At the close of this meeting the opposing party elected a committee of seven to direct the building, and appointed two or three of the better members for this purpose. Their intention was to build without the Fathers, but they could not agree as to the location of the church; some wanted it more in the center of the parish; in fact, a piece of land had already been offered for this purpose.

"The separation of the parish from the monastery suggested an idea which we often had harbored but never ventured to express. We prepared the following resolution for Sunday, May 26th: The monastery will give the parish the necessary land to build a church on the north side of the Fond du Lac road below the hill*, and will stand for all expenses above $5,000.

"It was proved to the members of the parish that it was to the advantage of both monastery and parish that separate accounts be kept in case of a future rupture. The Order not being founded for parishes, but for missions, would not have the parish church attached to the mon-

* This would have placed the parish church midway between Mount Calvary and Mount Carmel.

astery. This resolution passed, although there was strong opposition on the part of the disaffected; a board was appointed, consisting of the Messrs. Lewis Wolf, Math. Jos. Miesen, Jno. Wirtz, Steph. Kraemer, and at their request Adalb. Blonigen was added to their number, for he was considered the man to reconcile the contending parties. He was elected in a subsequent meeting (June 2d) by a great majority, but the malcontents again grouped together and used abusive language against the better people. Because the latter had not the courage to proceed in the work another plan was tried.

"It was suggested that a monastery church 36 x 60 feet be built adjacent to the monastery with the coöperation of parish and monastery; this would serve the needs of the Congregation for the time being, and later on the monastery would refund the amount advanced by the parish and donate the property mentioned above for a separate parish church. This was written in the form of a contract in which the rights of parish and monastery were held apart. It left no room for party strife; all were satisfied, but some wished a delay of the matter, while others left when the votes were cast.

"Another meeting was called Tuesday evening, June 4th, to decide the question. This meeting was well attended. Contrary to all expectations, the dissatisfied again combined, but were less bold than on former occasions. To put an end to this prolonged wrangling, the monastery renewed the former proposition and asked whether the parish would be willing to transfer the material for the building of a monastery church, provided the Fathers would build it for their own purposes and allow the parish to use it as a parish church until better provisions could be made. This was accepted by the majority, and the Fathers now treated with the opposition individually, giving them the alternative of either joining the others or demanding a compensation for what they had contributed. This gradually restored peace and put an end to all clannish spirit.

"We were surprised that in a parish—which is justly called a good parish and which was always so much attached to us,—the majority of its members should be so undecided and the minority so stubborn and contrary, and we suspected a latent cause, for no explanation of the excitement was in sight. This cause was un-

earthed about Pentecost (when the excitement had reached its climax) in the person of Father Josaphat Kleiber, who had been our guest since last summer.

"Father Josaphat was a Capuchin of the Austrian Province; he had been missionary in India for some time, and on coming to this country resided at New Orleans, from where he offered his services to Calvary, which were accepted. But being of an ambitious character he could ill bear the yoke of religious submission, and strove by all possible means to undermine the authority of his Superior in the parish as well as in the monastery, and even went so far as to attempt, by physical force, to install himself as Superior, as we shall presently see.

"We have already remarked that Rev. Caspar Rehrl had purchased the hill with the surrounding forty acres for the parish, and returned two acres to John Blonigen, from whom the land was bought. The parish then deeded ten acres to the Bishop and retained the twenty-eight under a separate title. Father Bonaventure had induced the parishioners to have the entire property entered in the Bishop's name, and this had been the clew which the agitator

made use of to convince the gullible people that they were building on the property of the Bishop, not on their own—hence their opposition.

"At that time the monastery of Calvary consisted of three professed priests, one professed cleric, three professed lay Brothers, three clerics in the novitiate, including a novice priest and one lay novice, in all eleven Religious, besides this priest of the Province of Austria. When Father Francis returned from Switzerland after having studied the customs of the Order, he introduced those which had not yet been in vogue in his new community. A general willingness was shown to accept and practice the reform, but a strange indifference was noticed in several novices and professed Religious. The novices were dismissed, and the Religious, when corrected, questioned the authority of their Superior and advanced a very erroneous and pernicious opinion concerning their vows, as though any Bishop could dispense from them. The cause of all this trouble was detected when the priest in question erased the titles 'Guardian' and 'Vicar' on the slabs above the doors of Father Francis and Father Bonaventure. Father Francis now told him that he could no longer remain, and the

conversation that followed, carried on in a pretty high pitch on the part of Father Josaphat, showed how familiar he was with all the troubles in the parish; he even disclosed that a petition was on the way to the Bishop and that soon we will have ceased to exist as a community. He left, amid invectives and threats, as everybody hoped, forever."

About this time Father Bonaventure's health gave way, and he repaired to Niagara Falls to recover. He returned on July 1st and was taking his first meal with his confrères, when the door opened suddenly and our Austrian priest entered, armed with a heavy club, to exact by violence what he could not accomplish by secret contrivance. He demanded in plain language that Father Francis resign the position of Superior to him as to the oldest of the number. When friendly words and entreaties were of no avail, a match was soon found for the impostor, who was unceremoniously removed from the monastery. Thus ended his plotting in Calvary. It is reported that he tried to induce the farmers of a neighboring parish to storm the monastery; in after years he is said to have written a book against the Bishops of the United States, for

which he was excommunicated and his book placed on the Index; the unfortunate man died in excommunication. We hope that God has been merciful to his soul.

Father Bonaventure had returned from Niagara Falls willing, but not able, to resume work. Now the excitement in and about the monastery told so much on his impaired health that he became seriously ill with typhoid fever. Matters grew worse, his recovery was pronounced almost impossible. With a feeble and trembling hand he signed his last will, transferring all property hitherto held in his name to Father Francis, who, with tears in his eyes and a breaking heart, announced to the parish on Sunday morning that they would probably never see Father Bonaventure alive. His death, adding affliction to trial, might have proved disastrous to the young community, but Almighty God, in His goodness, spared him.

The parishioners breathed more freely when they were again in touch with their rector, and saw that the Fathers had the interests of the parish at heart; the members of the community were reunited in the bonds of fraternal love; the sanctity of their vows became more appar-

ent, and higher esteem for their Superior and vocation was awakened by a retreat conducted by Rev. Michael Heiss, the only instance on record of a secular priest conducting the retreat for them. In the course of the year 1861, one priest, four clerics, and three lay Brothers received the habit, and all joined in prayer that Almighty God might spare them from future trials.

Work was now resumed at the church; Aug. Schellenberg had the carpenter work, Frank Schwarz the mason work, Anthony Maus furnished the bricks, and D. P. Carmody the roofing; Calvary owes a debt of gratitude to Rev. Ambrose Oschwald and the community at St. Nazianzen, Wis., for their willing assistance. The church was dedicated July 28, 1863, by the Rt. Rev. Bishop Henni, after he had conferred Holy Orders on Frater Daniel Scherrer, July 25th. The ordination of Frater Pacificus Berlemann and Frater Ivo Prass, Nov. 30th, increased the number of priests to seven.

9. *The Monastery School*

(1860-1869)

Now that the founders saw themselves surrounded by five young and energetic assistants,

the work on the hill widened. Hitherto they had not only the care of the monastery and the different parishes, the young candidates for the priesthood were their first and foremost charge; on them depended the future of the Province; their training decided how deeply and how solidly was laid the foundation for this spiritual edifice. Naturally, the far-seeing eye of Father Francis wished for better provisions for a thorough education of the young Capuchins.

From the archives we learn that Father Francis had four pupils as early as 1860; they lived in the monastery, received instructions as often as this was possible, and paid ten dollars per annum for board and instructions. In 1862, a provisional college was instituted by building an addition to the sanctuary of the church and the monastery chapel. The newspapers brought it to the attention of the public, and soon this medieval monastery school counted twenty scholars, boarded and instructed for forty dollars annually.

This increase encouraged the Fathers to erect a separate building for college purposes, and although not yet provided with the necessary teachers for a complete course of studies, they

knew that God would supply all deficiencies after they had done their share with cheerful and confident hearts. For the following data we are indebted especially to the day-book of Father Fidelis Steinauer. For private use the good Father entered day after day what interested him personally or what he thought worth remembering, and although not an official book, it is for many events the only source of information; no one who knew Father Fidelis will question the accuracy of his accounts.

On April 4, 1864, the farmers and Brothers began to dig the foundation. The college itself, 70 x 24 feet, was to be built adjacent to the monastery and to form its south wing. No provisions being made for cellar or basement, the carpenters could soon begin their work. The contracts with Anton Goeser and John Kern were signed April 25th. A grand bee was held August 24th to raise the building; from Sept. 6th to 10th, the roof was shingled; Sept. 15th, the bricklayers began their work on the building, while the work on the inside was rapidly advancing.

The students, who were waiting for the completion of their college, gradually made their ap-

pearance in the beginning of November; the twenty of 1863 found their number increased to forty-nine. They took their first meal in the new refectory with their rector, Father Ivo, Nov. 13th, and in the interim occupied the rooms of the clerics. Nov. 30th, the merry band of freshmen and sophomores joined the Brothers in cleaning and scrubbing the house, and the ebullitions of their powerful voices and the eruptions of youthful mirth strongly contrasted with the sober quiet of the adjoining monastery. Dec. 9th, they evacuated the cells of the clerics and took full possession of their own rooms, henceforth to be separated from the monastery and its doings. Dec. 13th, classes were distributed among Father Ivo, the two clerics, Frater M. Edmund and Frater Fidelis, and the Tertiary Brother Anthony Doeller, and on the following day instructions began; they were given as well and as badly as the primitive conditions permitted, with many and often long interruptions as the work of the Fathers and the leisure hours of the clerics, who were themselves students, allowed. The four teachers were assisted in 1867 by Fraters Lawrence and Didacus, and occasionally by secular priests who sought the

retired location of Calvary for their spiritual welfare, or were waiting for an appointment by the Bishop; thus we find Rev. M. Stack teaching in 1865 and 1868, Revs. M. Ort and W. Mahoney in 1867, and Father X. Mennon and Father Friedinger in 1868.

Since the college had been opened so late this year (1864-65), the first term did not close before Easter Monday, April 15th, on which day an entertainment, *Die sieben Schwaben, Dr. Eisenbart,* and *Die Auferstehung* passed over the stage to the credit of the students and the enjoyment of both teachers and pupils. The three weeks' vacation that followed were spent in manual labor, improving the surroundings of the college and painting it inside and outside, under the direction of Brother Anthony. May 9th saw the eager sons of the Muses convened once more in their different classes, listening to the instructions of their teachers or, for want of books, practicing penmanship in writing their dictated tasks. The month of June called Father Bonaventure, the Master of Novices, to Milwaukee, where a second monastery was to be built. Father Ivo temporarily took charge of the novices and Frater M. Edmund, not yet

ordained, held the office of rector until the end of the scholastic year.

That the alumni of the Laurentianum spent happy days at the college during the first years of its existence may be inferred especially from their annual outing. This year they left their Alma Mater at 4.30 on the morning of July 3d, with pistols, flags, and drums, spent merry hours at St. Mary's, St. Anne's, and St. John's, and returned on the evening of July 5th, having walked a circuit of about twenty miles. All colleges are closed at the present day in the beginning of July, but in 1865, the students of Calvary remained at their work during the whole month, and passed their examination during the "dog days," July 27th to August 1st. Portiuncula, with its extraordinary indulgence, gathered them for the last time in this scholastic year at the holy table, and on Aug. 3d they departed with their rector, Father Ivo, the students for six weeks of rest, but their rector for a long and tiring collection tour to liquidate a part of the college debt and, as Father Fidelis remarks, "in his poor habit, barefooted in sandals, and without any covering for his head, the little man dared to pass even

through large cities soliciting alms for his new college."

Divine Providence sent a much-needed help this summer, the Rev. Cajetan Krauthahn of the Bavarian Capuchin Province. He had been missionary in India and for a time spiritual director of the Sisterhood founded by the Vicar General of Chur, the Rev. Theodosius Florentini, and on coming to this country was appointed rector of St. Mary's, Marytown, Wis. Taking all this into account, it is not surprising that he was forthwith installed rector of the college. But he did not remain in office very long. On Nov. 3, 1865, he accompanied Father Francis to give missions in New York City, and shortly after his return to Calvary was sent (Feb. 20, 1866) to the Indian Reservation at Keshena, Wis.

After his ordination, Nov. 12, 1865, Father M. Edmund was made Master of Novices and Father Ivo was again given charge of the college, but for several months of the following year, 1866, had to be replaced by Father Daniel, being probably obliged to continue his begging tour.

As soon as the warmer weather set in, the

students, assisted by the carpenter, Mr. Flatz, changed their yard into a gymnasium by erecting poles for climbing, turning, and swinging, and crowned their work with the laying of a bowling alley. This year they had planned to storm Town Forest on July 3d. They were well drilled in military tactics, and started on their expedition early in the morning, with pistols and guns and wooden swords, headed by a fife and drum corps and commanded by General Father Ivo and his adjutant, Mr. Scheid. Luckily for Town Forest and St. Virgilius' parish, they surrendered at the approach of this "dreadful army," and promised to keep them well and bring them home on condition that their farms and property were spared. To this the young sons of Mars gladly consented, and the eve of July 5th witnessed their triumphal return amid cries of victory, to give themselves up once more to the arts of peace. July 7th, the feast of St. Lawrence of Brundusium and the patronal feast of the college, again interrupted their studies, which were terminated Aug. 2d after a three days' examination. Their rector departed with them to enjoy his vacation in giving missions; but little did any one

P. LAWRENCE VORWECK, O. M. CAP.

Born Aug. 15, 1841, at Emsteck, Oldenburg; Provincial, 1891-1894 and 1897 to 1903.

divine that he would be brought back seriously hurt.

When the students returned in the beginning of October they found the monastery changed into a hospital. Father Guardian had also met with a fatal accident (as we shall show later on), Father M. Edmund, Father Daniel, Father Leo, besides Father Ivo, were sick, but two young clerics, Frater Lawrence and Frater Didacus, were summoned to take the places of the invalids. Nothing unusual is recorded for this year.

In the fall of 1867, the west wing of the monastery was built, and on that account the opening of the college was delayed till the middle of October. Father Antonius Rottensteiner and Rev. W. Mahoney conducted the retreat from Oct. 17th-20th, and disposed the students for a good beginning of their studies. From this year forward the commencement exercises took place July 7th, on the patronal feast of the college, and vacation lasted till Sept. 8th, the feast of the Nativity of the Blessed Virgin Mary.

Eleven years had been spent in erecting, enlarging, and improving the different buildings

on the hill. They were years of nervous restlessness, of steady and yet unsteady work. The college was faring better as years rolled on, the missions and collections of the professors became fewer, the year 1869 was expected to be one of comparative rest, and the Fathers were anticipating with delight the time when they might devote themselves more to indoor work. But Almighty God had different designs. Divine Providence had another terrible blow in store for the much afflicted community. The result of eleven years of earnest work was to be destroyed in one night.

Little did the students realize the danger in which they were when they were aroused from sleep on the morning of Dec. 26th at the ordinary time, four o'clock (they were early risers in those days), and heard the cry of "Fire!" resound through the cloister. The flames were soon seen issuing from the monastery chapel and the adjoining rooms. The students' property was saved, but the college laid level with the ground. They found shelter the first night in the schoolhouse and with the neighboring farmers, and then returned to their homes, only six remaining to join the Order. But we must

return to 1864, and record the principal events connected with the monastery during the past four and a half years before we can give an account of the conflagration and understand its influence on the fortunes of the college.

CHAPTER III

The Commissariat

(Aug. 8, 1864-Nov. 5, 1875)

1. *Conditions of Calvary.—Its Missions.—New Establishments in New York, Milwaukee, and Keshena*

Prior to 1864, Calvary Convent stood isolated; it was made subject to the jurisdiction of the Swiss Province Sept. 24, 1857, as we have stated, but this jurisdiction was never exercised. An appeal of Bishop Henni March 6, 1857, to the Swiss Province for a few Fathers to assist in the undertaking was in vain; Father Francis's petition for affiliation to the Swiss Province in the same year was refused; Calvary stood isolated, recognized as a duly erected monastery, but left to work out its own salvation, while everybody watched this little bark tossed about on the billowy waves, now sinking to the deep, now hurled on high, and everybody asked what would be the result of this novel experiment—a Capuchin Province organized by two secular priests?

Father General Nicolaus a St. Joanne put an end to all these anxieties on Aug. 8, 1864, by making the new community a Commissariat, and appointing Father Francis Commissary General, with the power and faculties of a Provincial Vicar; this meant as much as the blessing of Jehovah after the creation of man, "Increase and multiply and fill the earth" (Gen. i. 28).

Father Bonaventure had spent seven months (from April 13th till Nov. 13th) of the year 1864 in Europe. On his return he brought a reinforcement; Father Florentine Ladriorski, an Austrian Capuchin, who took charge of the novices for a short time, and Brother Alphonse Strebitsky, who was placed over the kitchen and garden to bring a little more variety into the monotonous bill of fare, besides a young student, were his companions. The following list, published Jan. 19, 1865, shows the personnel after this addition:

Rev. Father Francis Haas, Commissary Gen., Guardian,
Rev. Father Bonaventure Frey, Vicar, Master of Novices,
Rev. Father Daniel, stationed at St. Mary's Church,
Rev. Father Leo Gauche, stationed at St. Anne's Church,

Rev. Father Solanus Feddermann, attending St. Joseph's and St. Virgilius',
Rev. Father Pacificus Berlemann, assistant,
Rev. Father Ivo Prass, Rector of College.

Professed Clerics:

Frater M. Edmund Stadtegger,
Frater Fidelis Steinauer.

Novice Clerics:

Rev. Father Anthony Zuber,
Frater James Michael,
Frater Lawrence Vorwerk,
Frater Angelus Niederberger,
Frater Patrick Lynch.

Lay Brothers:

Brother Alphonse Strebitsky, Cook,
Brother Ægidius Frey, stationed at St. Anne's,
Brother Felix Kreuder, stationed at St. Mary's,
Brother Seraphin Clemens, Porter and Tailor,
Brother Crispin Blesch, Sacristan,
Brother Joseph Walter, Economist,
Brother Lucius Fuchs.

The above list shows that Father Florentine had already severed his connection with Calvary. Although an old Capuchin, accustomed to mortifications, he found the austerities practiced at Calvary too severe. We can not realize what privations the first inmates of the Calvary monastery suffered, especially during the long and

severe winters. The winter of 1863-64 was exceptionally cold; frequently the wine froze in the chalice and cruets during holy Mass; for a time it was nigh impossible to say Mass in the church, which was not heated, and services were held in the monastery chapel. The few stoves were assigned to the use of the students, while the Religious had not even a comfortable chapel, although they had to spend several hours there daily for the chanting of Divine Office, for meditation and holy Mass. Fathers Daniel and Leo were stationed at their parishes, each with a lay Brother, and were not employed for other work; but there were other able hands at the disposal of the Superior and that allowed Father Francis more time and greater freedom for missions and collections. A heavy debt lay on the community; this ate up an exorbitant amount of interest, for the capital was loaned at ten and twelve per cent. Father Francis addressed a circular to all the priests of the Milwaukee and neighboring dioceses, asking for capital at lower rates; money, however, was scarce, and at that time high rates were no usury; the only remedy was an appeal to the charity of the faithful for a helping hand in their dire extremity.

From the fall of 1863, the Fathers frequently gave missions, bringing home the alms which were tendered them as a compensation for their work. On Oct. 14, 1863, Fathers Francis and Bonaventure left for a mission in New York; on their return Father Solanus joined them in giving missions at Calvary and the neighboring St. John's parish, Nov. 14th-27th. Having regulated their own parishes, they could more easily direct their attention to other places, which they did during this and the following years, returning home at intervals to gain strength and courage for new work.

This might be the proper place to make a few remarks on the missions attended from Calvary, and to prevent repetition we may be pardoned if we trace them to the present day. When our pioneer priests settled at Calvary in 1857, there were few priests in the diocese of Milwaukee; as late as 1842 Wisconsin had only six priests. But this State, rightly called Wisconsin, i. e., "the desert of rich soil," was attracting large numbers of immigrants, very many of whom were Catholics, who considered a church and a priest as necessary as a roof over their own heads. It became the duty, therefore,

of every priest not only to provide for the flock that attended his own church, but to look after those who could not attend, and were scattered far and wide in their little clearings and log-cabins.

On his tours through eastern Wisconsin Rev. Caspar Rehrl visited these scattered sheep, and erected chapels wherever a number of Catholics had formed a settlement. Several of these mission churches were entrusted to the care of the monastery, others the Fathers built in course of time. The following is a list of the missions attended from Calvary:

St. Anne's, April, 1857, to December, 1865.
St. John's, June, 1858, to June, 1861.
St. Virgilius', Town Forest, dedicated to St. Michael, October 7, 1866, attended 1859 (?) to January, 1869.
Marytown, June, 1862, to November, 1871.
St. Michael's, Keshena, May, 1859, to 1863, March, 1866, to December, 1869.
St. John's, Plymouth, and St. Fridolin's, Glenbeulah, 1868-1888.
St. Joseph's, 1862 to date.
St. Peter's, 1866 to date.
St. Cloud's, 1875 to date.
St. John Baptist's, Lamartine, 1876 to date.

The first missions were attended by the Fathers as resident rectors; the later missions,

however, were only visited on Sundays and holydays, and thus the Fathers were able to see to the religious wants of their flock without great interference with their own monastic life. The missions are all in a flourishing condition, and, Lamartine excepted, each provided with a parochial school and parsonage. Mindful of their calling as mendicants, the Fathers, although allowed in this country to receive money, have always begged for alms, especially in the so-called harvest collection in their own parishes and in places where they assisted during the year. The community does not forget its benefactors living and deceased, daily offering a holy Mass for them which all the Religious are obliged to attend.

When Calvary had become a Commissariat in 1864, Father Francis meditated accepting an offer which Bishop Henni had already made in August, 1861, namely, to build a monastery in the city of Milwaukee. It was in the interest of the Order even then to have candidates for ordination in the episcopal city itself, but it was not feasible to erect a second monastery while the permanent establishment of the first was still doubtful. The matter was given serious thought

in 1865, and on June 12th, Father Bonaventure was sent to Milwaukee with the blessing of his Superior and of St. Francis, to purchase property for this end. We will relate later on how his first negotiation failed, and how he came to acquire the block which St. Francis' Monastery occupies at present. But Milwaukee was not to have the second monastery.

In November, 1865, Father Francis and Father Cajetan gave a mission in St. John the Baptist Church, New York City, then in charge of an aged and almost disabled Capuchin, Father Augustine Dantner of the Austrian Province. At the close of the mission Father Augustine requested Father Francis to send him an assistant, giving hopes that the parish might be transferred to the Order. This seemed an advantageous proposal; the project in Milwaukee was abandoned for the time being, and Father Bonaventure departed for New York on the afternoon of Jan. 1, 1866. But St. John's parish was at variance with Archbishop John McCloskey, and refused to turn the property over to the Archbishop; on that account the Ordinary interdicted the church, and permitted Father Bonaventure to erect a church for the

Catholics of German tongue on the East Side. This was accomplished in 1867 and 1868. The church was dedicated Oct. 4th of the latter year, to Our Lady of Sorrows.

About this time Father Bonaventure was recalled to St. John's congregation to save it from utter ruin. He succeeded in inducing the trustees to obey their Bishop, and henceforth took charge of the parish. Meanwhile Father Ivo had been sent to Milwaukee, and built the first wing of St. Francis' Monastery in 1869. The Commissariat now counted three monasteries and one hospice, Our Lady of Sorrows. Calvary had in the meantime sent aid to the poorest of the poor, the Menominee Indians on the Keshena Reservation, Wisconsin. As has been stated above, Father Anthony Gachet, with Brother Vincent, had charge of this tribe from 1859-63. Father Anthony, though medicine men and government employees opposed him, completed the present church, which Father Otto Scholla, O.S.F., had undertaken about 1855, and dedicated it to St. Michael. Of all priests who have labored among the Menominees, Father Anthony stands highest in their grateful memory. From the very first he applied

himself assiduously to the study of their language, in the meantime translating and writing his sermons with the aid of an Indian interpreter, and using his manuscript when instructing the Indians. Gradually he succeeded in mastering their language and no longer stood in need of reading his sermons to his congregation. Fully understanding the Indian character, he drew a picture of the subject of his sermons, and thus brought home to his attentive hearers the truths of salvation. Unfortunately, his stay was of short duration. The Indian agent, Mr. X. Huggins, caused him many difficulties, and owing to the great poverty of the Menominees he could hardly procure the necessaries of life. He therefore saw himself compelled to leave his charge and was called to the East India missions of the Order, where the saintly Bishop Anastasius Hartmann, O.M.Cap., appointed him his private secretary.

During the following three years the Indians were attended at intervals by the Rev. A. Meignault for three months, and the Rev. X. Mazeaud for one year. In February, 1866, this mission was entrusted to the Capuchin Fathers of Calvary Province. The Menominee tribe,

including a few Winnebagoes and Chippewas, numbered about fifteen hundred, and of these, when Bishop Henni visited their reservation on the Oconto River in October, 1860, nine hundred were Catholics, and he had the consolation of confirming two hundred and thirty. The influence of the Bishop's visit was soon felt. Agnonomee, son of Oshkosh, with his whole family, and others numbering fifteen, were baptized on June 23d, after long instruction and trial. Nearly two hundred others asked to be taught the way to heaven.

Father Cajetan Krauthahn having offered himself for this arduous mission, was sent thither by Father Francis, with Brother Lucius, Feb. 20, 1866. He had the church neatly decorated, and a new high altar built. He procured an oil painting, representing St. Michael, from Germany, and a bell for the church from St. Louis. He undertook the building of a church at Shawano, eight miles distant from Keshena, which was completed by Father Fidelis in 1869 (*Kath. Missionen,* 1885).

But missionary life among the Indians is one of dire privation and replete with hardships, and this mission, especially, was one of care and

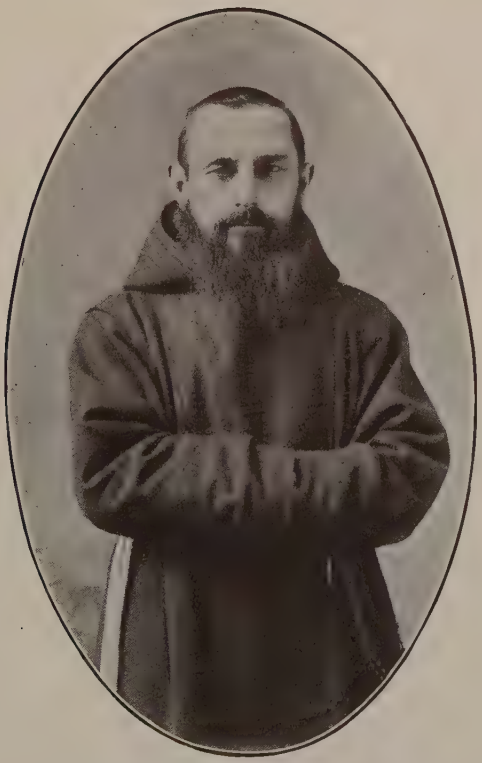
distress. Hence Father Cajetan, weighed down by the rigor of Indian life, was compelled to seek a change of climate and occupation in October, 1867, and Father Solanus Feddermann replaced him until his return on June 6, 1868. Jan. 19, 1869, Father Fidelis was sent among these Indians, while Father Cajetan was released of his charge and stationed at St. Francis', Milwaukee. During his ten months' stay at the reservation Father Fidelis became so much attached to the Indians that nothing less than obedience could separate him from his dear charge. He was needed in the newly erected monastery at Milwaukee, and with tears in his eyes he departed on Nov. 28th. The recollections of his mission among the Indians were indelibly imprinted on his mind, and ever and anon he refers in his day-book to the happy days spent at Keshena, Shawano, and Oconto, to Chief Agnonomee, his interpreter Ben Mexico, and others.

In 1869, Calvary Province found itself unable to continue this work of charity for want of sufficient men, and relinquished the mission. During the three years of their administration the Capuchin Fathers baptized two hundred and

forty-three persons, of whom sixty were converts, and buried one hundred and one. During 1866, eight marriages were solemnized; the records of the two following years are missing (*Kath. Missionen,* 1885).

2. *The Pew-rent War of 1864.—Improvements on Church and School.*

The Otchippwe and Sioux Indians of Minnesota, reduced to extreme poverty by greedy traders who had for many years unmercifully cheated them, by liquor sellers who had carried on their corruption, and by dishonest officials who had fleeced them, dug up their hatchets and tomahawks and went on the warpath, determined to annihilate all white settlers. Their bloody uprising was heralded throughout the country in exaggerated accounts, and spread terror among the white inhabitants of Minnesota and Wisconsin. The farmers of Calvary at once began to practice at arms and march to the defense of their neighbors at Marytown; for the dreaded Indians were reported to be devastating Holstein on their way from the north to Calvary. But the Indians did not appear. Through the endeavors of Father F. Piery the



P. GABRIEL MESSMER, O. M. CAP.

Born at Goldach, St. Gall (Switzerland), Oct. 2, 1849; Provincial, 1903-1906.

Otchippwe Indians again buried their hatchets, while the United States Army quieted the Sioux tribe by casting a large number of them into prison and executing about three hundred of the ringleaders, most of whom received baptism before their death. This uprising, however, had provoked a warlike spirit among the farmers of Calvary, which burst out in June, 1865, when Father Francis attempted to introduce pew-rent in place of equal assessment of the parishioners. In a letter to Bishop Henni, dated Aug. 31st, Father Francis justifies his action. We give it in a translation, as it not only throws light on the "pew-rent war" but also contains other facts of importance, and reveals the religious spirit of Father Francis and his devotedness to the good cause.

"Enclosed, Your Lordship receives the warranty deed of the thirty acres of land which the parish of Calvary transferred to me and to Father Bonaventure in 1857, for the benefit of the monastery, and of the 9 3/10 acres which we have since purchased to secure the immediate surroundings of the monastery. These are in part a compensation for about three acres which were cut off the deeded property for roads. It gives me great pleasure, after transferring all property, to be in a position to say, in the spirit of our Order, that we do not possess anything.

If we should lose the spirit of our holy founder St. Francis, you or your successors may now dismiss us from this place, and we will not be entitled to claim anything save the garb which we wear.

"At the same time I would ask Your Lordship, since you are not only our Bishop but also our Visitor General, to decide a matter which has caused me much uneasiness and has greatly disturbed the parish. I have repeatedly informed you that I have introduced pew-rent in our church, but as scarcely half of the pews were delivered, I have not enforced it. It was not carelessness that prompted this action, for I knew it would meet with opposition; nor personal interest, as has been spread maliciously, but the weight of the following reasons, based upon experience:

"1. Although the parish had been assessed too low for the parochial school, not even this little sum could be collected, all means and admonitions proving fruitless.

"2. By means of the pew-rent the individual families are brought into one pew, and the boys, graduated from school (and some of the married young men), who misbehave outside the church during services, are placed under the supervision and control of their parents.

"3. I thought it only just that the wealthier families should contribute more to the church than the poor families; this could not be accomplished if the families were all taxed alike.

"This was my 'carelessness' and 'personal interest.' These reasons seemed to me so weighty

and so cogent and so important to the economical and especially spiritual welfare of the parish, that, being familiar with our conditions, I felt bound in conscience to bear patiently calumnies and insults from the discontented. And I would insist upon the matter, but for the fact that I am a Capuchin, and this church is a mission church; two considerations which I would otherwise have sacrificed to the above-mentioned reasons. Your Lordship is not concerned in the matter, and can therefore judge without prejudice what is more beneficial to the monastery and the parish; I still can and will act strictly according to your decision. You will kindly decide, without considering the contending parties, what is more for the greater glory of God."

This letter plainly reveals the saintly spirit of Father Francis; he claims nothing for himself but the necessaries of life, and considers these not as due to him but as an alms; for his community he wants nothing more than what the Rule of St. Francis allows, and we shall have occasion to show how tenaciously he upholds and defends the rights of his community against encroachments; in his actions and regulations he seeks to advance the glory of God and the interests of his subjects, and is as willing to submit to a higher authority as he expects his subjects to obey him.

To continue our narrative, the opposition to pew-rent did not cease, and the regulation was repealed May 27, 1866, after it had existed about eleven months. This action was prompted chiefly by the necessity to enlarge both the parish church and the monastery, and to build a new parochial school. The parish continued to grow rapidly in spite of the establishment of neighboring missions, and the number of Religious and students was steadily increasing; some sixty students and twenty-five Religious were on the hill in 1865; the old school-house was entirely inadequate for its purpose. Joint work was necessary and general interest in the work, and both were effected by a return to the former plan of equal assessment levied on each member of the parish eight years old or more. So far the axiom of St. Augustine, *in dubiis libertas,* had been observed; there had been freedom of opinion as long as it was doubtful which course was the better; the second part of the same axiom now called for consideration, *in necessariis unitas,* let there be unity in necessary affairs.

The announcement that pew-rent belonged to the past was received with general acclamation,

and brought such a crowd of busy hands to the hill that the excavations for the addition to the church and for the west wing of the monastery were completed in two weeks without tiring the laborers, for they betook themselves forthwith to Mount Carmel to dig the foundation of the new school. The erection of the buildings progressed without any further disturbance.

3. *Sad Experiences*

(Aug. 11, 1866-Oct. 17, 1867)

Aug. 11, 1866, was an unfortunate day for Father Francis, the Commissary General. Returning from Sheboygan, Wis., where he had assisted the Rev. Father Wenninger, S.J., in preaching a mission, he was thrown from a buggy and fractured his hip-bone. A physician of Fond du Lac, Wis., treated him first without success, but succeeded in absconding with several hundred dollars entrusted him by Father Francis to be deposited in a bank at Fond du Lac. In a letter he gratefully acknowledged the "receipt" of the money. Dr. Wolcott was summoned from Milwaukee, who set the fracture and entrusted him to the care of a novice who claimed

to have experience in medicine. This novice, a French Canadian, claiming to be a descendant of the family of St. Bernard, proved himself anything rather than a nurse. He prescribed bitter medicines to his patient, and even procured them personally, accompanied by Father Ivo, at Chicago at enormous prices. He proved a better nurse to his own dear self. Imposing on the kind-heartedness and holy simplicity of Father Francis he was permitted to take daily exercise on horseback to cure his pretended dropsy, and to feast while the rest of the community were content with meager fare. He left the community well fed, and despite his signed contract made at his reception into the Order, not to claim any pay for services rendered while connected with the Order, he placed a claim of $3 per day or $500 for medical attendance and other services in the hands of a lawyer at Fond du Lac. Accordingly, Father Francis was summoned to court at Fond du Lac, Oct. 17, 1867, and appeared there accompanied by Father Ivo. But as the plaintiff did not appear, the case was dismissed. In later years this novice is reported to have had charge of a parish in New York State for five years, although not ordained, and when

confronted by the Bishop made answer that he had gained what he wanted.

In October, 1866, his Grace, the Most Rev. Archbishop M. J. Spalding convened the Second Plenary Council of Baltimore; but Father Francis being confined to his bed, Bishop Henni appointed the Rev. F. X. Krautbauer of Milwaukee his worthy representative.

4. *Father Anthony Rottensteiner.—Festivals*

The affliction which Father Francis suffered from the treachery of this young man was more than overbalanced by the consolation which his faithful and zealous candidates afforded him at home. In 1866, a candidate was received who was of invaluable service to the Province from his very novitiate. Fathers Bonaventure and Solanus were professors or Lectors of Theology, but were quite frequently prevented from giving their instructions; the reception of Rev. Jno. Nep. Rottensteiner as Father Anthony relieved both of great anxiety. He was appointed Lector during his novitiate, March 23, 1867, and held his position for twelve years. During the following twelve years he acted as Guardian (at Milwaukee and Calvary) and Provincial, but in

1891, he was re-appointed Lector, which he remained until his death, Feb. 19, 1903. Born in 1830, he was in his thirty-fourth year at the time of his appointment as Lector; he was an excellent scholar, having passed the fourth best examination among eighty-eight students at the Seminary of Eichstaett. His influence on the young clerics was soon perceptible, and the progress of his pupils attested the exalted merit of their teacher.

In 1868, the tracks for the Fond du Lac and Sheboygan Railroad were laid. From May 10, 1869, two trains passed daily between Fond du Lac and Sheboygan, a distance of thirty-one miles, in three hours and thirty minutes; the fare from Calvary to Fond du Lac was eighty-five cents, double the present rate.

That Calvary had become a popular place even before the iron horse made it more accessible was clearly shown every year on the feast of Portiuncula. It is claimed that in 1865, about two thousand people received the Sacraments in Calvary and its missions, and that the church was crowded with pious worshipers from early morn till sunset. About three thousand people are claimed to have visited the church on that

day. Among the ecclesiastical feasts that were commemorated with greater pomp we must not forget the feast of the Immaculate Conception. Dec. 8, 1864, was a severely cold day. The sermon had to be omitted during High Mass. Procession of the Blessed Sacrament took place in the evening, but on account of the cold few people could attend. Father Fidelis, from whose day-book we take these items, concludes his report in the words of Azarias and his companions in the fiery furnace: "O ye frost and cold, bless the Lord, praise and exalt Him above all forever. O ye ice and snow, bless the Lord, praise and exalt Him above all forever" (Dan. iii. 69, 70).

In 1867, he gives the following account of the procession: "Father Guardian was celebrant, assisted by Rev. Phil. Albrecht and Father Fidelis. In the evening at 5.30 we went to the Sisters' chapel (Mount Carmel), where we vested and bore the Blessed Sacrament in procession to Calvary Church. The students headed the procession with lanterns and torches. On entering the church a grand transparency surprised us, representing a Gothic altar, a very successful piece of work made according to the

plan of Father M. Edmund and the drawing of Frater Columban von Rueplin. During the last days all the clerics were kept busy completing this; they had worked the last three days until late at night. Father Anthony Rottensteiner preached the sermon. The procession concluded with benediction of the Blessed Sacrament. It was a beautiful and worthy celebration, inspiring devotion."

5. *The Conflagration of 1868*

After long years of work and worry, of trials and disappointments, Father Francis' fondest desire had been realized. The east wing of the monastery had been completed in 1858, the south wing had been added as a college, the church had been built in 1861, and now enlarged by the addition of St. Francis' chapel on the south, above which there was ample room for a library and a hall for entertainments; for the better accommodation of the Religious a three-storied wing was building. The heart of Father Francis was surely full of gratitude toward God and his confrères, who had so bravely and enduringly stood by him and seconded his efforts. The religious spirit of his

community had necessarily suffered by too much intercourse with the world in striving to reduce the debts; the young Fathers had to be ordained after four or five years of study and thrown into the work before they had been properly trained; very little time was left for studies after ordination; college and seminary had keenly felt the frequent absence of teachers; the debt was reduced to $33,114, but the establishment was safe. It now became imperative that the community direct its thoughts and energies to indoor life, to supply what had been deficient, to achieve what had been neglected in the past.

On Jan. 4th, the Fathers and clerics entered their new apartments of the west wing, of which the first and second story were ready, while lathing, plastering and carpenter work were still going on in the third story, in the library and hallways or claustra. This work was not finished until late in the fall of 1868. What happy feelings swelled the heart of Father Francis when the last hired man left the place! But this happiness was of very short duration.

During the past eleven and a half years they had been hauling, sawing, planing, and chisel-

ing; and now on Wednesday morning, Dec. 26th, the community was called to the service of God and its daily work, not by the fond accents of the words "*Ave Maria,*" as is customary, but by the shocking cry of "Fire!" The building was full of smoke; nobody knew its source. During the night the fire had stealthily crept along between the walls of the east wing, having originated in the sacristy, and it needed only a gust of wind to encircle the whole wing in a mass of flames. The students and their belongings were saved, but little could be rescued from the monastery. The alarm was sounded, and the good villagers joined the Religious and students in making heroic efforts to check the flames.

A calamity of this kind had not been anticipated, and no preparations had been made for such an emergency. In the excitement many a thoughtless deed was perpetrated that afterwards became the subject of mirth. The rescuers, however, appear to have been massed at the extremities of the quadrangle, so as to prevent the spread of the flames. In this way the fire was checked at the sanctuary, the tabernacle of the high altar was saved, and the ciborium with the Blessed Sacrament was carried to

Mount Carmel chapel. At the other end of the church the women of the parish were ingeniously piling up bricks in front of the door that connected church and monastery, and now rightly claim the credit of having saved their church. At the southeastern extremity Peter Schrage was stationed with a crowd of students, and succeeded in saving the granary. The flames rapidly leaped over to the south wing, the walls of which soon tottered and fell; in the meantime they had engulfed the west wing, of which they left nothing but the bare walls.

At daybreak the hill presented a sad appearance; the nave of the church, the granary, the naked walls of the east and west wing and a mass of débris, were all that could be seen besides the disconsolate Capuchins, the unhappy possessors of a large debt, now deprived of their home and compelled either to disband or begin anew. "All eyes were anxiously riveted on the Superior, to see what he would do; he was not determined, and wanted time for consideration" (*Missionsbericht,* 1886).

The good Sisters of Notre Dame had already sent word that they were willing to leave their convent to the Fathers, a part of which

they had occupied only a single night, and would resort to a neighboring farmhouse until the monastery would be rebuilt.

On Dec. 26th, Father Fidelis writes: "While I was busily engaged hearing confessions I was suddenly called to a dying man, and at the same time told that the monastery was burning." (Father Fidelis was at his mission at St. Joseph, at the same time Assistant-Rector in the absence of Father Ivo.) "On the way I came to a spot from which at a distance of three miles I could look at the flames. The terrible thought struck me that perhaps the fire originated in the dormitory of the students, and we must deplore the loss of human lives. When I returned from my sick call I had High Mass. In the afternoon I drove over to the monastery with Mr. Bergs.

"What a consolation that no precious life had been lost! On the hill the black walls with their numerous embrasures stared at us in ghastly fashion. The church, with the newly built (St. Francis') chapel, and the granary, had been saved, but the monastery chapel with its altar and the high altar of the church were a prey of the flames. Out of the east wing very little had been rescued, the valuable sacristy and library

were entirely ruined. . . . I found Father Guardian on the spot; Father Pacificus had come from St. Mary's. Great was the sympathy of the farmers; on this day and the following days many sleighs arrived with provisions. The Superior of the Sisters' convent had placed her home at the disposal of Father Guardian. There I found the greater part of the community. The Sisters had gone to a near-by log-house" (belonging to Mr. Esther).

So the generous offer of the Sisters had been accepted and Father Francis had come to a determination as to his future steps; nothing was left but to begin anew. Letters of sympathy from the Rt. Revs. J. M. Henni and Mich. Heiss soon arrived and gave them great consolation in their distress. A letter of commendation of Bishop Henni is dated Jan. 12, 1869. It reads:

"To all our Reverend Pastors greeting. As it is well-known to you all what great losses the good Capuchin Fathers of Calvary have recently sustained by fire, it, therefore, becomes our strict duty to request every pastor of the missions of this our diocese to assist the Fathers in every way they think best in rebuilding their convent and repairing the church partly destroyed. Let your good people understand this most needed want

and their charity will not fail. Given from our residence this 12th day of January, in the year of Our Lord, 1869.

"✠ JOHN MARTIN, Bishop of Milwaukee."

With this letter in hand the Fathers again started to make the rounds of the diocese, and charity did, indeed, not fail. Fathers Ivo and Lawrence collected $4,024.90 in 1869; the Ludwig Missions-Verein sent $2,840 in the course of the year; Mother Caroline of Notre Dame Convent, Milwaukee, who had always been prominent on the list of their benefactors, donated $473.75; the Baltimore Volkszeitung opened a subscription list, and sent the alms to Calvary. A petition was sent to Madame La Comtesse Jaques de Liedekerke, president of an organization of women in Brussels, Belgium, whose object was to supply poor churches with vestments; this petition was not in vain; it was plainly understood that divine Providence has its own ways: what at first sight seemed the greatest calamity proved to be a source of blessing to the monastery and its donors, and made many friends.

Feb. 5, 1869, Father Francis sent the following account to the Most Rev. Father General in Rome:

THE OLD MONASTERY OF CALVARY,
DESTROYED BY FIRE DECEMBER 26, 1868.

"Your paternal heart must not be too much afflicted by the unexpected recent occurrences which I am about to describe. Although they appear to be a calamity, still they are full of consolation, and will excite, I hope, greater paternal affection toward your youngest children. To be brief, on the feast of St. Stephen, from three till nine o'clock in the morning, the entire monastery of Calvary was destroyed by fire except the nave of the church and the granary. The fire started in the sacristy, or more probably in a room below the sacristy; and different circumstances make us believe that it was the work of an incendiary. [The incendiary origin was afterwards discredited.]

"Its appearance at first sight discouraged me, but soon I perceived the will of God, my courage returned, and I think I have made the sacrifice with full resignation. In this trial I have experienced something of the prophetical words of the Psalmist: 'In my trial Thou hast enlarged my heart.' And not I alone, all the Religious of my community felt the same way and at that moment proved to be true sons of St. Francis, willing to bring sacrifice as such that have and possess nothing. Therefore I rejoice and glory in God the greatest and highest, that this fatal trial has found us tyros so faithful.

"This spirit has survived to the present day. Living in the neighboring convent of the Blessed Virgin of Mount Carmel, which the School Sisters of Notre Dame left on the very day of the conflagration, we practice religious life and its observances in nearly all its details; studies are prosecuted, and we have recommenced the

building of the monastery. The calamity has awakened sympathy on all sides; the Rt. Rev. Bishop J. M. Henni, of Milwaukee, has given us a letter of commendation to all rectors of the missions; the insurance on the building, amounting to $22,000, has been paid in part, and the remainder promised us, so that we could begin to build anew without long delay. Nor do I think that we will thereby incur a heavier debt. . . . I have hopes that the entire community will be transferred to its former home in six months. Certainly it will take years to repair the loss of the outfit of the sacristy, chapel, and library. The Lord, who has accepted all this as a holocaust, will provide.

"From this truthful description of our present standing, Your Paternity will see that you have nothing to fear concerning us, but pray, lest we, who are still faithful, become wanting in confidence, and that, since we are residing on Mount Calvary and tried continually, this latest trial may be a baptism of fire for more abundant fruits. 'Their infirmities were multiplied, afterwards they made haste' (Ps. xv. 4). Once more, do not be worried about us, for we are all animated with the greatest confidence in God. Pray for us, that we may undertake the work in the spirit of humility, poverty, and the fear of God and that we may successfully complete it."

To this letter Father General replied March 22d:

"We have read your letter of February 5th with great sorrow for you, thinking of the irrep-

arable loss that you have suffered from the destruction of the church, the monastery, and the library with the most necessary things. But it afforded us great consolation to hear that you are perfectly unanimous in your great misfortune, trusting in the will of God and His Providence. Now we better understand that you are true sons of St. Francis, who although literally possessing nothing, still do not fear poverty as though you lost nothing. You do not put your trust in money nor in treasures, and although compelled to wander about like the sparrow, you trust all the more in the Lord. For such bravery in bearing hardships we praise you with all our heart and pray God that He may take care of you, provide for you, and protect you that you may all the more promote His glory, the spread of our Order and the welfare of souls.

"We also wish to return due thanks to the Reverend Superiors, to the Mother General as well as to the local Superior of the School Sisters of Notre Dame, for their work of true charity and Christian and religious mercy toward you in resigning their convent to you as a temporary home. You will kindly hand them the enclosed German letter written by our Very Rev. Definitor General, Father Alphonse Stribsky; and thank his Lordship, your Rt. Rev. Bishop of Milwaukee, in our name, for his letter to all rectors of the missions allowing you to collect the alms that are so necessary to build up the church and monastery and to purchase the furniture and books of which you stand in need."

Neither the religious spirit, nor the mutual

attachment, nor the financial standing of the community suffered in consequence of the fire. The trial was accepted and endured in a Christian spirit, as coming from a loving Father who had their welfare at heart; it united them more closely to make combined efforts to regain a home; it even increased their number, for on the day of the fire six students resolved to join the Order and remained as candidates. With these Mount Carmel Convent gave hospitality to the following:

Very Rev. Father Francis Haas, Guardian, Com. Gen.,
Rev. Solanus Feddermann,
Rev. Anthony Rottensteiner, Lector,
Rev. Charles Brandstetter, Professor,
Revs. Fidelis, Cajetan and Pacificus on their missions with three Brothers,
Revs. Ivo and Lawrence were collecting.

The Clerics were:

V. Frater Paschalis, Stud. Theology,
V. Frater Didacus, Stud. Theology, Organist and Professor,
V. Frater Dominic, Stud. Theology,
V. Frater Chilian, Stud. Rhetoric,
V. Frater Jerome, Stud. Rhetoric.

The Novice Clerics:

Frater Louis Hengen,

Frater Nicholas Wilking,
Frater Andrew Burkard.

THE BROTHERS:

V. Brother Ægidius,
V. Brother Crispin,
V. Brother Lucius,
V. Brother Joseph,
V. Brother James,
V. Brother Stanislaus,
V. Brother Benedict,
V. Brother Benno (very sick),
V. Brother Bruno, novice,
V. Brother Anthony, Tertiary,
V. Brother Guido,

Bros. Felix, John and Vincent were stationed on the missions.

THE SIX CANDIDATES WERE:

John Limperich,
John Spiess,
Louis Goebbles,
Adolph Ernsdorf,
Bonaventure Schmitz,
John Jos. Straub.

As soon and as often as the weather permitted, Calvary hill began to be cleared of the débris. So thoroughly had the fire done its work that only one piece of timber, a foot long, was found among the bricks and mortar. It is preserved in the Calvary college museum. While

some of the farmers, assisted by the Brothers, were digging and clearing, others were hauling sand, lumber, and bricks. The Fond du Lac and Sheboygan Railroad was very generous in giving Father Francis a free pass, half fare to all passengers coming from and going to the monastery and allowing one-fifth off on all freight addressed to the hill during the building of the monastery. Contracts were signed in March with Aug. Schellberg, the architect, for the framework, with P. Flatten for the furniture of the monastery choir, refectory, etc., and with Bernard Hauck for mason-work; in April with John Brandl of Sheboygan for burning bricks. Mr. Jac. Uihlein, the syndicus of the monastery, acted as agent in countersigning the contracts, bills, etc., and with Father Francis superintended the building.

Until the completion of St. Francis' chapel the services for the parish were held in the chapel at Mount Carmel; Masses at 6, 8.30 and 10.30, the last two with sermon. It might be of interest to hear that in those days the growing generation was obliged to attend Christian Doctrine or Sunday-school until they were seventeen years of age, and that they came regularly.

St. Francis' chapel was meanwhile used as carpenter shop. Dissatisfaction arose about the middle of March, the farmers again taking steps to hold independent meetings; they were, however, soon quieted, and their cordial coöperation and unexpected help, in 1869, is worthy of being transmitted to posterity.

6. *Father Francis and the Devotion to the Sacred Heart*

Some events of 1869 and 1870 compel us to make a digression. Father Francis always showed himself an ardent lover of the Sacred Heart; this is a characteristic trait of his life. The Sacred Heart of Jesus was the focus of all his actions; from this devotion he imbibed that unusual strength and firmness of character which sustained him in all his trials; this was the source of his unbounded confidence, which one not initiated might be tempted to call recklessness. The love of the Sacred Heart, he was convinced, would regenerate his parish and would instil the proper spirit into his community. Although his attention and energy were almost entirely demanded by the construction of his monastery, he found time and occasion to take steps toward

making all that were in any way connected with him lovers of the Sacred Heart.

In May, 1869, he expressed his intention to organize a Society of the Sacred Heart for the men of the parish, the object of which was not merely mutual financial assistance, but, in the first place, personal advancement in virtue and in the practice of Christian morality, from which much good was expected to accrue in consequence of the virtuous influence of the members on the whole parish. The constitution called for the reception of the Sacraments at least every second month, and demanded an edifying life from the members; if a member took sick his necessary farm work was to be performed by the Sick Committee, etc. A special object which Father Francis had in view in establishing this society was the erection of an orphanage for which the society was gradually to acquire the funds. The society was organized June 14, 1869, the feast of the Sacred Heart, with thirty members; their only insignia was a golden ring. The society exists to this day, and has a number of adherents among the older members of the parish, but it has not realized the expectations of Father Francis.

On April 4, 1870, Father Francis made the following entry in his day-book: "Happy news for us and the Sacred Heart! Beginning with to-morrow the adoration of the Blessed Sacrament during school-hours will be introduced. The children will take turns, so that two shall constantly be in the chapel." This is observed to the present day; the children lose little of their school-time, while a love of prayer is fostered in them and the practice itself is a source of blessing to the parish and of delight to the loving Heart of the God-man.

The Archconfraternity was soon introduced, the Fathers and Brothers enrolled, and wherever a church of the Province was built the Sacred Heart found friends and worshipers. The Provincial Chapter of 1885 ordained that the feast of the Sacred Heart be observed throughout the Province with High Mass and sermon; the so-called Holy Hour, or hour of reparation from 11-12 P.M. on the first Thursday of every month, was introduced, but left optional to the individual friars; it was made obligatory on all by Father General at the Chapter of 1891. Father Francis also used his influence, and succeeded in introducing the Holy Hour in other

religious communities; and during his stay in Rome as Definitor General he wrote meditations for this purpose which he published in a little book called *"Die Heilige Stunde."* On June 18, 1886, St. Bonaventure's Monastery, Detroit, was made the seat of the Archconfraternity of the Sacred Heart for this country, enjoying all rights and privileges which are granted to the same Archconfraternity in Rome. It has, moreover, the right to erect and to affiliate other confraternities, and up to the year 1905 it has been instrumental in establishing the Archconfraternity in ninety-two places throughout the United States. Shall we call it mere chance or a singular favor of the Sacred Heart that Father Francis, one of His most ardent lovers, was called to his heavenly reward on the feast of the Sacred Heart, June 21, 1895? Father Francis at least, although considering himself unworthy of the grace, prayed for it. After this digression we resume our narration.

7. *The Return from Exile* (1869)

May 20, 1869, was a happy day for the little community at Mount Carmel. The six candidates who had formed the resolution to join the

Order on the very day on which the monastery was destroyed, and who had already shared the fate of the Fathers in their exile, received the habit. Three days later St. Francis' chapel was dedicated again. Father Cajetan presented in eloquent words what we bestow and receive in erecting churches and chapels to the Almighty. Henceforth the parish services were held in this chapel, the first step toward a return from exile.

On May 25th Father Francis' name was again inserted on the deed of the monastery property. The transfer was made before the Bishop journeyed to Rome to attend the Vatican Council.

Other noteworthy events of 1869 we cull from Father Francis' notes:

"July 4th. The monastery bell arrived, a donation of Rev. Ferd. Zuber, who, with Fathers Francis and Bonaventure, had planned the establishment of a Capuchin Province in this country. May it call the devout sons of St. Francis to prayer for centuries to come.

"Aug. 2d. The feast of Portiuncula. Our guests, the Rev. F. Fusseder of Beaver Dam, who has regularly been present on this day, the Rev. Mich. Schwaiger of St. Nicholas, Washington Co., Rev. G. L. Willard of Waupun, Rev. A. Michels of Ashford, Rev. A. Kieser of Taycheda, and Rev. N. Pickel of Fond du Lac. The crowd of people was so great that the sermon

had to be delivered in the open air from a pile of flooring. Rev. Mich. Schwaiger preached, Rev. G. L. Willard was celebrant, assisted by Rev. A. Michels and a theologian. During the whole day St. Francis' chapel was filled with people. At 4.30 P.M. Rev. F. Fusseder preached; the Litany of the Blessed Virgin was sung, followed by Benediction.

"Aug. 25th. *Deo gratias, millies et millies in ævum!* (Thanks be to God, thousands and thousands of times in all eternity!) This night, from the 25th to the 26th, completes eight months of our exile at Mount Carmel, and this is the last night in the convent of the generous Sisters of Notre Dame. May God bless them as abundantly as He has blessed us! To-day and eight months ago! Grief and joy, exile and home! At that time God's children chastised by their Father, now His cherished children. Never was God as visibly and palpably with us as He has been since then. May the same be said of our return home to-morrow. 'Judea was made his sanctuary' (Ps. cxiii. 2). May Our Lady of Mount Carmel accept our thanks, and not desist in her maternal protection. How deeply are we indebted to God for His salutary chastisement, and how lovingly has He healed the wound!

"Aug. 26th. May God bless our entry into the new monastery. With the exception of a few Brothers, some of whom sleep as watchmen in the nave of the church, which is used as a carpenter shop, others in the woodshed, all have room (in the east wing). The contractors were invited to dinner, at which Father Francis, in a few chosen words, called attention to the deep

gratitude which the community owes Almighty God. May our dwelling here be blessed!

"Sept. 6th. Dedication of the east wing. Singing the Litany of the Saints the friars marched in procession from St. Francis' chapel to the sacristy, dormitory, refectory, kitchen, and cellar. The feast of the dedication of all churches of our Order made this day more significant.

"Sept. 14th. Feast of the Exaltation of the Holy Cross, titular feast of Calvary Church. At 8 A.M. consecration of St. Francis's altar. At 10 A.M. High Mass *'coram Episcopo'* and Confirmation.

"Sept. 15th, 16th, 17th, 18th. Holy Orders conferred on Fraters Paschal Straub, Didacus Wendl, and Dominic Mersmann.

"Sept. 19th. First holy Mass of Father Dominic Mersmann at Calvary, and of Father Paschal Straub at St. Mary's.

"Sept. 26th. First holy Mass of Father Didacus Wendl at St. Joseph's Church, Milwaukee.

"Oct. 17th. Dedication of the nave of the church, which had been joined to St. Francis' chapel. Father Francis performed the ceremonies. Before the end of the year the west and south wing were also made ready for occupancy, and no trace of the conflagration was left but the remembrance and the debts."

8. *The Jubilee of* 1869—*Missions*

The year 1869 was a jubilee year. On account of the opening of the Vatican Council, a

plenary jubilee indulgence was granted to all "who from the first day of June to the day on which the Ecumenical Synod was opened, visited, on two occasions, the churches designated by the Ordinary and prayed for some time, and, besides observing the Ember Days, fasted on three even not successive days, namely, on Wednesday, Friday, and Saturday, and who during the said time confessed their sins and received the Holy Eucharist reverently and who gave an alms to the poor according as their own piety suggested" (Decr. April 11, 1869).

To prepare the faithful entrusted to their charge for this extraordinary grace, the Fathers gave missions in all their parishes. From Oct. 19th-23d, Father Guardian and Father Charles gave a mission at St. Joseph's; Oct. 26th-29th, retreat at the monastery given by Father Francis; Oct. 31st-Nov. 5th, Father Francis and Father Solanus, mission at Johnsburg; Nov. 7th-11th, Father Francis and Father Dominic at St. Peter's; Nov. 14th-19th, Father Francis and Father Solanus at St. Mary's; Nov. 28th-Dec. 1st, Father Francis, Father Lawrence and Father Anthony, mission at Calvary. A principal object of these missions was to check the

frequent balls which were becoming a nuisance and a positive harm to the young people. Father Francis could write at the end of all these missions. "The result was far better than we expected; the parishes are renewed in spirit, the balls are stopped, and the Sacred Heart Society will see to it that they remain checked."

An entirely unlooked-for and unexpected acknowledgment was addressed to Father Francis after this series of missions by the Secretary of the Fond du Lac Co. Medical Society. It reads:

"Whereas the chief object of the medical profession is to alleviate suffering and prolong human life, and whereas life is often unnecessarily sacrificed through the employment of incompetent persons to officiate in the capacity of midwives, as well as through the appalling crime of infanticide, and whereas our thanks are especially due to every one who may in any way contribute toward the removal of these evils; be it, therefore, resolved:

"1. That, The Fond du Lac Co. Medical Society, convened in regular annual meeting this 25th day of May, 1870, most respectfully tenders its thanks to the Rev. Francis Haas, of Calvary, Wisconsin, for his valuable influence in favor of medical science through his public and private instructions during the past winter.

"2. That a copy of the foregoing preamble and resolutions sealed with the Society's seal and

signed by the Secretary of the Society be forwarded to the Rev. Francis Haas.

"Signed and sealed this 26th day of May, 1870.

"S. S. Zoners, M.D.

"Sec. Fond Du Lac Co. Med. Soc. (L.S.)"

Father Francis thanked the Society for this resolution in a letter dated June 8th, in which he shows the necessary and close connection between natural and positive law, and demonstrates that a law of nature can not be violated without sin, and that both priest and doctor have the physical welfare of mankind at heart.

9. *The Congregation of St. Agnes* (1870-1906)

In July, 1870, Father Francis gave a retreat to the Sisters of St. Agnes at Barton. Rev. Caspar Rehrl, our pioneer priest of Wisconsin, had organized this Sisterhood and had been their chaplain for some years. They had, however, neither a Rule nor Constitutions, which accounts sufficiently for the rise of difficulties which threatened to cause a separation in the young community. Very Rev. M. Kundig, Vicar General and Administrator of the Milwaukee diocese in the absence of Bishop Henni,

advised them to settle at Fond du Lac, Wis., or to join other religious communities. Twenty-four of the thirty-four Sisters followed his advice, and made their home at Fond du Lac., Wis., while the rest either remained at Barton under the direction of Father Rehrl, who refused to move to Fond du Lac, or entered other communities. Thereupon Father Francis framed a Rule and Constitutions for them, which met with favor from Father Rehrl and the Administrator. When the Rt. Rev. Bishop Henni returned from Rome toward the end of the year, he ratified the action of his Administrator, approved the Rule and the Constitutions of Father Francis, and appointed him Protector of the young Congregation. Aug. 14, 1873, Bishop Henni sent these Rules and Constitutions to Rome for approval. March 28, 1875, Pope Pius IX. ratified the approval of the Congregation of St. Agnes given by the Propaganda, Feb. 26, 1875. Their Rule and Constitutions, however, were returned, Dec. 7, 1875, to be improved according to the animadversions of the Sacred Congregation of the Propaganda. The improved Rule and Constitutions were again submitted to the judgment of Rome on Nov. 25, 1878, and were then dis-

cussed at the General Assembly of the Propaganda on May 3, 1880, corrected in some points, and presented to his Holiness, Pope Leo XIII. for final approval and confirmation, which was granted, July 11, 1880, for both Congregation and its Rule and Constitutions.

Father Francis remained their spiritual director until his death, June 21, 1895. During his absence at Rome as Definitor General of the Capuchin Order, the Fathers of Mount Calvary had charge of the community, and resumed the charge after his death, or assisted the resident chaplain on Sundays and holydays.

The resident chaplains from 1895-1904 were the following: Father Athanasius, Father Bernard, Father Bonaventure, Father Aloysius, Father Polycarp, and Father Stephen. Acting upon the advice of the Most Rev. Father General, Father Gabriel, when Provincial, resigned the charge Jan. 1, 1906, to the Most Rev. Archbishop Messmer of Milwaukee, who entrusted the Carmelite Fathers therewith. However, the Fathers of Mount Calvary are frequently called upon to assist them on Sundays and holydays, as the community is very large and has a hospital, a sanitarium, and a home for the aged.

10. *The Mass-meetings of* 1871—*Jubilee of Pope Pius IX.—Bishop Persico*

The history of Calvary in 1871 begins with a mass-meeting to protest against the invasion of Rome by the King of Italy, and against the seizure of the Papal States. On Feb. 2d, Father Francis writes in his diary: "This day was an important one for the entire State of Wisconsin, which had hitherto had no mass-meetings. The original plan was to invite only the seven neighboring parishes. Rev. Ben. Smeddinck, of Geneva, had accepted the invitation to speak, but an announcement in the Milwaukee *Seebote* of Jan. 19th, called upon all the Catholic societies of Wisconsin to attend, and thereby gave to the meeting at Calvary the name of the first mass-meeting of Wisconsin." The *Seebote* reported on Feb. 5th, that extra trains left Milwaukee till 1 P.M. In the morning about three thousand men are said to have been present; for the afternoon the number is estimated at three to four thousand. The delegates were met at the depot by about fifty sleighs, and by the Sacred Heart Society of Calvary on horseback. They were received with music and the roaring of cannon.

Owing to the intense cold, the meeting could not be held in the open air as had been planned, but was held in the church, which was crowded. About twenty priests were present. Rev. Ben. Smeddinck was chosen President, after Father Francis had called the meeting to order and delivered the opening address. To give the movement a permanent organization the assembly elected not only a president, but also a vice-president, secretary, treasurer and some committees. A long series of resolutions of protest against the despoliation of the Holy See was drawn up. It was moved, seconded, and carried to send a copy of them to Hon. Chas. A. Eldredge, Representative for the Second District of Wisconsin, at Washington. The meeting was adjourned to meet again at Port Washington.

This meeting took place Feb. 16th. After the High Mass at nine o'clock a parade was held with papal and union flags. Rev. H. Willmes then delivered an address of welcome. Father Smeddinck was again chosen President; he was the first orator, followed by Mr. Valentine Zimmermann, who gave the history of the patrimony of St. Peter. Father Francis then showed that the question was not of local but universal inter-

est, that, contrary to natural law, all rights of individuals and corporations had become imperiled by the Italian State.

These mass-meetings were not called for the sake of creating a sensation; their direct object was to instruct Catholics regarding the injustice done to the Holy See and its Venerable Incumbent, and indirectly to form a public opinion in favor of justice. Several more meetings were held in different cities, but when it became apparent that all protests were futile, the interest in the affair gradually ceased.

The more heartily did Christendom rejoice with its Supreme Pontiff on the twenty-fifth anniversary of his consecration to the episcopacy. Calvary celebrated the glorious event June 16th, by a thirteen hours' devotion, concluded by procession with the Blessed Sacrament at 7 P.M. From 8.30 P.M. fires were kindled on the neighboring hills and heights to give expression to the joy that animated these loyal children of the Vicar of Christ. But Calvary has a lasting monument of the occasion. On Dec. 8, 1870, Pope Pius IX. proclaimed St. Joseph patron of the entire Catholic Church. This suggested the idea of choosing him patron saint of the Com-

missariat, and St. Joseph's hall, crowned with the statue of St. Joseph extending his protecting hand over the Church of Christ, speaks to-day of the enthusiasm which made the hearts of the faithful Catholics throb in those days, while its inscription and dedication: *"S. Joseph, patronus Ecclesiæ Pio Papa IX. in annis Petri regnante,"* "Erected to St. Joseph, Patron of the Church when Pope Pius IX. ruled the Church in the years of Peter," will tell future generations that here in Calvary lived Catholics second to none in their loyalty to the head of Christendom.

In September, Calvary was honored by the presence of the Rt. Rev. Bishop Ign. Persico, O. M. Cap., of Savannah, who had been appointed by Father General to visit the Commissariat and report to Rome. His lordship was well pleased with its work and progress, and highly commended the institution to the Superiors in Rome.

11. *The Spanish Capuchins* (1872)

On March 15, 1870, Father Francis had sent a petition to Rome asking for several Fathers of the Swiss Province, because he was unable to cope with the ever-increasing work and the many

calls for assistance, but he received the answer that if the Swiss Province had any priests to spare the Propaganda would be more in need of them for foreign missions. A large and unexpected increase arrived, however, in 1872, but unfortunately an increase that was of no assistance in parish or missionary work.

A letter from the Most Rev. J. S. Alemany, O.P., Archbishop of San Francisco, dated July 2, 1872, brought the following news:

"I regret to have to inform you of the expulsion of the members of your Order from Guatemala by the infidel Barrios, the new Governor. The poor Religious, without a moment's warning or time to prepare, were marched between files of brutal soldiers a distance of two hundred miles to Champerico, and put aboard a steamer bound for this port, where they arrived yesterday, some completely prostrated by the hardships of the journey and the anxiety and grief incidental to this cruel expatriation. The Venerable Founder (Commissary General) is among the exiles, and is now confined to his bed from the effects of such unjust and barbarous treatment. [Father Francis de Bassost died July 4th, three days after his arrival, at St. Mary's hospital, from the effects of this journey.]

"As they are extremely anxious to be where they can live up to the requirements of their holy Rule, and as this is entirely impossible here, I must call your attention to the matter, in the

hope that you will be able to provide, if not for all, at least for some. . . . They can be of no use here, as they speak only Spanish and Latin. There are some fourteen priests, about eight lay Brothers and the rest students, in all thirty-nine. . . . The good Fathers of the Society of Jesus, with whom they stop, are naturally very kind to them. I have informed the Minister of Spain in Washington, demanding in their name protection and relief, but I fear he may not be able to afford this. . . . They are good, holy, patient, exemplary clergymen."

Father Stephen of Adoain, the former Guardian in Guatemala, came to Milwaukee, Aug. 28th, to consult Father Francis on the possibility of a union of both Commissariats. All preparations being made, they obtained the permission from Father General, who announced their coming in a letter of Sept. 10th, and asked Father Francis to receive them. Father Stephen was followed on Sept. 26th, by thirty-three of his confrères, among whom were the Superior Father Sigismund à Mantello, and the Lector, Father Ignatius. They were cordially welcomed to the little that the poor monastery at Milwaukee could give at the time. They soon, however, found the climate too severe, and in the beginning of November the majority, with their Superior, Father Sigismund à Mantello, left for

France, with the intention of going to Spain as soon as an opportunity offered; fourteen, however, wanted to join the Province; two priests, eight clerics, and one lay Brother remained at Milwaukee, and three priests were stationed at St. Fidelis' Monastery, New York. The clerics received instruction in common with the clerics of the Province and special lessons in the German language, but soon the severity of the climate compelled these to follow the others, and on Feb. 19, 1873, those remaining also left for Spain. The Fathers in New York obtained permission from Rome to go to Ecuador, for which they departed in May, 1874. Calvary Province may justly be proud to have had among these Spanish Capuchins His Eminence, the present Cardinal Vives y Tuto, in the 70's known as Frater Joseph Calasanctius à Llevaneras.

12. *The First Chapter—Other Events—Calvary is Made a Custody* (1873)

Fifteen years had passed since the two founders received the habit; the American establishment of the Capuchin Order now counted sixty members, without the Spaniards, in four monasteries; and Father Francis asked and ob-

tained permission from Rome to convene the first Chapter for the election of a Commissary General and two assistants, and to frame necessary and expedient regulations for the welfare of the Commissariat. He issued his circular Nov. 28, 1872, convening the Chapter on Feb. 6, 1873. This circular, the first that was issued in the Province, limits itself to the necessary explanations and instructions concerning the election of a so-called Discreet or representative of each house. Our Lady of Sorrows, N. Y., being only a hospice, and consequently not entitled to send a representative, united with St. Fidelis, N. Y., in choosing Father Lawrence Vorwerk; Calvary, Father Daniel, and Milwaukee, Father Anthony. These, with the three Guardians, Father Francis of Calvary, Father Bonaventure of St. Fidelis, and Father Ivo of St. Francis, Milwaukee, constituted the members of this first Chapter.

They met at Calvary Feb. 6th-12th. Father Francis was reëlected Commissary General, Father Bonaventure and Father Anthony were elected assistants, Fathers Ivo and Lawrence exchanged places as Superiors of Our Lady of Sorrows' and St. Francis' monasteries.

The first decision of the Chapter, that St. Joseph be taken as a protector, was couched in the words: "Considering the greatness of the task that has been allotted to our Province, to cultivate with apostolic labor such a vast and unusual field, mindful also of the many dangers that might be laid in its path or cause the ruin of its members, the Province anxiously raises its eyes on high to implore the help of Almighty God, of the Immaculate Virgin, our fair Protectress, and proclaims and pronounces St. Joseph, the foster-father of Jesus Christ and the pure spouse of the Immaculate Virgin and Mother of God, patron of the Province, and it decides that it shall always be called by his name and that its seal bear the representation of this glorious saint."

The principal events of the following years may be summed up in a few words. In 1873, Father Bonaventure spent several months in Karlsbad, Bohemia, whither he had gone to recuperate, and returned in October accompanied by two Capuchin Fathers of the Bavarian Province, who organized the Pennsylvania Province. In the course of the year 1875, Calvary added the chapel of Our Lady of Sorrows to the north

side of the church and built its lofty spire. June 6, 1875, Bishop Henni was installed as first Archbishop of Milwaukee; June 29, 1875, Rev. F. X. Krautbauer was consecrated Bishop of Green Bay; Father Francis, who had been one of the candidates for the vacant see, preached the sermon. Sept. 7, 1875, Father Maurice, then rector of the college, celebrated the twenty-fifth anniversary of his reception into the Order, and Dec. 28th, Father Francis commemorated the twenty-fifth anniversary of his ordination to the priesthood. After the Chapter in 1873, a petition was sent to Rome to elevate our Commissariat to the dignity of a Custody; this was granted Nov. 5, 1875, when Father Francis became Provincial Custos; by which appointment, besides being first Superior of the Province, he was entitled to a vote in the election of the General and his Definitors General. The decree reads:

"FATHER ÆGIDIUS À CORTONA, Minister General, etc.:

"Whereas friars of our Order were called to North America some years ago and have established a monastery of our Order at Calvary and have lived during the course of years under the obedience of a Commissary General and have in-

creased in the number of monasteries and members so that a Custody may there be established; and whereas experience teaches that a regular and permanent administration contributes much to the propagation of the Order and the personal advantage of the friars; therefore, it has been decreed by the unanimous vote of our General Definitorium to constitute the said Commissariat of Calvary a Custody; and we, to whom the care of the entire Order has been confided, to promote the greater glory of God and our humble Order as much as we can, do, in virtue of these presents, erect and constitute for all coming time the Commissariat of Calvary a Custody which shall be governed by one Provincial Custos and two assistants to be elected in Chapter, with all rights, grants, and privileges which other Provincials enjoy by law and custom, under the name and protection of St. Joseph, the spouse of the Blessed Virgin Mary. Thus enjoying its own so-called autonomy it shall have its novitiate, its seminary, and everything that is by law and custom common to other Custodies; at fixed times, after having obtained permission from the Minister General, it shall celebrate its Chapters, in which, according to the methods prescribed by our Constitutions, the Superiors shall be elected and everything shall be transacted that the other Custodies can and will be able to transact."

CHAPTER IV

The Custody (Nov. 5, 1875-Aug. 7, 1882)

1. *The Chapter of* 1876

Calvary having obtained a higher rank among the institutions of the Order, Father Francis expressed its one and only wish in a letter directed to Father General, in which he asks his Superior to pray to God, "that He who as our Custos (guide) had guided us so many years when we did not form a Custody, may henceforth bless us more abundantly and increase our number and establishments that we may become a Province." In his summons to the electors for the second Chapter to be held at Milwaukee, Feb. 17, 1876, Father Custos thus reviews the past: "On the second day of December eighteen years have elapsed since our Order was first established in the United States. Poor and devoid of every material help, without any encouragement from influential patrons, under the shadow, the humiliations of the cross, as is peculiar to the works of God, it passed its ordeal of fire. To this day priests, clerics, and lay Brothers have

toiled with almost more than human exertions for the welfare of the Province and were not deterred in their activity by the bad example of a few. I can say each had but one ambition, to do as much as possible and to bear the heaviest lot."

Among the decrees of this Chapter we find that henceforth the first Superior shall no longer be Guardian of Calvary; Father Ivo was appointed for this office, Father Pacificus succeeded him in 1877, while Father Francis merely resided at Calvary as Custos, or Custodian of the Province. Father Lawrence was appointed Guardian of Milwaukee, Father Bonaventure, Guardian of St. Fidelis, N. Y., Father Joseph Pickel, Superior of Mater Dolorosa, and Father Daniel Superior of the lately accepted house at Fort Lee, N. J.

2. *Establishments Accepted at Appleton, Fond du Lac, St. Ignace, and Holy Cross*

(1876-1879)

Between the Chapters of 1876 and 1879, three new missions were accepted. The Rt. Rev. Bishop F. X. Krautbauer of Green Bay, a personal friend and admirer of Fathers Francis and

Bonaventure, insisted on having the Fathers in his diocese, and although pressed with work and scarcely able to satisfy the present demands they accepted a parish in Appleton.

The Chapter of 1876 had decided to erect a second Clericate; this, perhaps, accounts for the permission asked, and granted June 16, 1877, to establish a monastery and novitiate at Appleton. Appleton, however, never harbored any clerics or novices.

Archbishop Henni's offer of St. Mary's parish, Fond du Lac, was also accepted in October, 1878, but owing to the opposition of different parties the Fathers were compelled to abandon it in 1882.

St. Ignace on the upper Michigan Peninsula was also temporarily attended, but relinquished at the next Chapter.

In 1879, the first steps were taken to erect a hospice opposite Calvary Cemetery, near Milwaukee. Other favorable offers in Wisconsin had to be refused for want of Fathers.

In numbers the Province had steadily increased. The thirty Religious of 1866 had increased to forty in 1869, to fifty in 1871, while during the stay of the Spanish Capuchins they

P. ANTONINE WILMER, O. M. CAP.
Born at Brooklyn, N. Y., Feb. 2, 1858; Provincial since 1906.

bordered on one hundred. There were sixty-four Religious in 1874, seventy the following year, eighty in 1876, and eighty-four in 1877. Then followed a decrease, and the Chapter of 1879 had only seventy-eight Religious—thirty-three priests, seventeen clerics, and twenty-two lay Brothers, besides six novices, to dispose of.

3. *The Third Chapter of the Custody* (1879)

April 30, 1879, Father General, the Most Rev. Ægidius à Cortona, resigned his position, and the Very Rev. Francis à Villafranca was appointed Commissary General of the entire Order. A statistical account of the different Provinces was now called for, and this delayed the celebration of the third Chapter of the Custody till October. On Sept. 4th, Father Francis directed a circular to the different houses, in which he gives notice of the Chapter and makes regulations concerning the same. Glancing over past years and giving the present condition of the Custody he writes:

"The coming Chapter will be the third in the twenty-one years of the existence of our Custody. Although it was God's holy will to try us during the first ten years before allowing us to spread, still our little Province has in this time, without

any external help, gained such a firm footing and expanded to such an extent that we evidently see that God is with us, and this makes us deeply indebted to Him. We have three monasteries, Calvary, Milwaukee, and St. Fidelis, N. Y., and five hospices: Our Lady of Sorrows in New York City, Alma Mater at Fort Lee, St. Joseph at Appleton, Immaculate Conception at Fond du Lac, Calvary Cemetery near Milwaukee. All these places have been canonically entrusted to us, and it is only a question of time when they all will be made monasteries. Besides these, we have seven missions; in all fifteen churches entrusted to our care. St. Lawrence College attended by our zealous Fathers in Calvary is generally esteemed, and for years has been training its sixty to seventy students, whose knowledge and good deportment is a credit to us, no matter where they go to complete their studies.

"We must be delighted at this success; we see that, although the work is difficult, since only thirty-three priests must bear the burden, including the training of our own clerics, God's abundant blessing is with us, and well-founded confidence fills us for the future, because all the houses are favorably situated and flourishing both spiritually and financially. Should our Province fail in the future, the fault will not lie in the foundation, but either in its members or in a faulty administration."

After fixing October 16th as the date of the Chapter and making other arrangements, he concludes:

"It is proper that I retire from my position at

the next Chapter. At first Superior in doubtful and provisional circumstances, then Guardian, Commissary, and Custos in succession, I have directed the Province twenty years since May 9, 1859. This is a long space of time; and if I have occasionally erred I resembled a man who, with the help of God, must find and force his way alone; this circumstance, I trust, will lessen my guilt before God and make my confrères more lenient in their judgment."

Since Father Francis insisted on being released from office, Father Bonaventure was chosen Custos Provincialis with Fathers Anthony and Lawrence as his assistants. Father Bonaventure became Superior of Appleton, Father Francis of Fond du Lac; the other Guardians and Superiors were: Father Dominic at Calvary (succeeded by Father Luke in 1881), Father Anthony at Milwaukee and Holy Cross, Father Daniel at St. Fidelis, Father Lawrence at Our Lady of Sorrows, Father Luke at Fort Lee. It is worth remarking that in this and the preceding Chapter the "Superiors" had, by special dispensation, the same rights as the "Guardians" in the elections and deliberations. The decrees of this Chapter chiefly regard the management of finances, and Father Custos in publishing them gives as motto for the following three years:

"Diminish the debt without suffering loss in religious spirit."

4. *Death of Rev. Caspar Rehrl and Father Maurice, O.M.Cap.*

During Father Bonaventure's term as Provincial occurred the death of Rev. Caspar Rehrl, the first rector of Calvary parish, Sept. 3, 1881. His obsequies were held at Barton, Wis., by Mgr. L. Batz, assisted by the Revs. D. Thill and P. Stupfel. Father Francis preached in German, and Rev. D. Thill in English. Father Rehrl was born Dec. 31, 1809, at Salzburg in Austria; ordained Sept. 20, 1835; he came to Milwaukee Jan. 8, 1845. He was the founder of the Sisters of St. Agnes (R. I. P.).

Death also demanded his victim among the Capuchin Fathers in the person of Father Maurice Hens. Upon the urgent request of the Rt. Rev. Bishop John Vertin of Marquette, who was about to go to Rome in August, Father Maurice was sent to Marquette, Mich., to assist the aged, retired Bishop Ignatius Mrak, to whom the administration of the diocese had been entrusted. While there he fell sick and died at the Bishop's residence, Oct. 13, 1881.

Father Maurice Hens was born at Turnhout in Belgium, Oct. 21, 1829, was received into the Capuchin Order Aug. 15, 1849, ordained May 26, 1854; he came to Calvary in March, 1871, and was affiliated to the Province Feb. 7, 1876. He had been rector of the Laurentianum from Sept., 1874, to Dec., 1878. (R. I. P.)

To the efforts of Father Bonaventure Appleton is indebted for its school-house built in 1880, and Calvary for its new Laurentianum erected in 1882. But he, too, had to drink of the cup of sorrow, owing to the opposition to the presence of the Fathers at St. Mary's, Fond du Lac, Wis., which place was abandoned in the summer of 1882.

5. *The Bull "Auspicato" and the Third Order*

St. Francis was raised up by God "to support the tottering fabric of His Church." Medieval society had become degenerate, and in the breaking up of the social system it seemed as though the Church had lost her power over her people. Heresy was fast undermining the foundations of faith, and the Church was unable to resist, because her strength was already sapped by luxury and worldliness. The religious disruption which took place three centuries later might have taken

place then but for St. Francis and St. Dominic: the one sent for the defence of the Faith against heresy, the other for the reform of Christian society itself. While St. Dominic set himself to root out heresy, St. Francis laid the foundation of a new order of things within the Church itself. This was his special work, and the work of his Order—to induce Christian society to live according to Christian principles; to be Christian in very deed as well as by profession. And how did he set about this heroic work? By launching forth against the degenerate feudal society of his time his Tertiary army, each man and woman of which was pledged to do justice, avoid civic feuds, renounce inordinate luxury, and promote universal charity and peace. It was a veritable crusade, in which St. Francis accomplished that dream of his youth when he aspired to bear the banner of the cross and go forth to the holy war. But now his war was not against Saracens and infidels, not with sword and lance. He was to fight against the evils of Christian society, and to deliver Christendom from the dangers that lurked within its own walls. Such was the warfare in which he was to become a great captain and leader of men.

In founding the Third Order, St. Francis set up a hostile camp against the social immorality of the degenerate feudal world. To the hatreds, injustices, and luxury of the time he opposed a body of men and women animated by the spirit of Christian brotherhood, and of Christian simplicity. This was the real significance of the Third Order; it was a great reform, founded upon an awakening of the people's conscience to the evils of the age. The petty tyrants of Italy, where the Order originated at first, strove with all their might to prevent the spreading of the Order; and when they could not succeed in this, they tried to neutralize its effects. They failed, because the conscience of the people was now against them. The question now was not one of politics, but of religion.

The Rule of the Order, however, was framed not merely against the feuds and civic rivalries of the time, but also against the excessive luxury which characterized the rise of the merchant class, the progenitor of modern industrialism. The Tertiaries lived frugally, and were forbidden to dress beyond what was becoming to their station in society; and the money thus saved from luxury was given to the poor. One

can but faintly imagine the difference wrought in society by the spreading of an Order founded upon such principles; and we listen without surprise to the remark of a contemporary writer, that it seemed in many places as though the days of primitive Christianity had returned.

The Third Order of St. Francis soon enjoyed such great popularity that one year after the death of its founder and father, 1227, Peter de Vineis, Chancellor of Frederic II., complained that "in all Christendom hardly any one could be found who did not belong to one of the Institutes of St. Francis."

"It is easy to understand," writes Leo XIII., "what advantages must have flowed from an institution of this kind, as salutary in itself as it was admirably adapted to the times. . . . Indeed, from the lowest ranks to the highest, there prevailed an enthusiasm and a generous and eager ardor to be affiliated to this Franciscan Order. Among others, St. Louis, King of France, and St. Elizabeth of Hungary, sought this honor; and in the course of centuries, many sovereign pontiffs, cardinals, bishops, kings, and princes have not deemed the Franciscan badge derogatory to their dignity. The associates of the

Third Order displayed always as much courage as pity in the defence of the Catholic religion; and if their virtues were objects of hatred to the wicked, they never lacked the approbation of the good and wise, which is the greatest and only desirable honor. More than this, Our predecessor, Gregory IX., publicly praised their faith and courage; nor did he hesitate to shelter them with his authority and to call them, as a mark of honor, 'Soldiers of Christ, new Machabees;' and deservedly so. For the public welfare found a powerful safeguard in that body of men who, guided by the virtues and rules of their founder, applied themselves to revive Christian morality as far as lay in their power, and to restore it to its ancient place and honor in the State. . . . Thus domestic peace, untainted morality, gentleness of behavior, the legitimate use and preservation of private wealth, civilization and social stability, spring as from a root from the Franciscan Third Order; and it is in a great measure to St. Francis that Europe owes the preservation of these advantages.

"But, inasmuch as his spirit, so pre-eminently Christian, is wondrously suited to all times and all places, no one can doubt that the Franciscan

institutions will be of the greatest benefit in this our age. All the more so, because the character of our times, for divers reasons, appears to approach the character of those days. . . . Amid so many and so great troubles you see clearly that no slight hope of relief may be fairly grounded on the restitution of the Franciscan institutions to their primitive condition." (Bull "*Auspicato*").

Continuing, Leo XIII., therefore, calls upon all the Bishops of the world to labor for the spread of the Third Order of St. Francis, and the reawakening of the spirit of St. Francis; and in order to adapt the Rule of the Third Order to the present age and present customs, he altered and approved it anew in his Bull "Misericors," dated May 30, 1885, so that it can be easily observed by each and every Christian.

This paternal interest of his Holiness in the Third Order naturally aroused, above all, the sons of St. Francis to greater activity, enthusiasm, and interest in the spread of the Third Order. The same, however, had never been neglected by the Capuchin Province of Calvary, which organized it in its every parish and station and zealously advocated and recommended it in

the missions the Fathers preached. Nevertheless, a rapid increase of the Third Order in number and activity is recorded since the '80's. In 1889, the first complete account of the Third Order in charge of Calvary Province gives a membership of twenty-six hundred in twelve Congregations; that of 1906, forty-two hundred and ninety-four in fourteen Congregations.

Since 1885, the several Provincials of the Province have granted one hundred and eleven faculties to establish congregations of the Third Order, and to receive members.

CHAPTER V

The Province—1882-1906

1. *The First Provincial Chapter* (1882)

Father Bonaventure has immortalized his term of office by having the Custody raised to the dignity of a Province. In the spring of 1882, he went to Rome with his first assistant, Father Anthony, leaving the Custody in charge of Father Lawrence. They returned in the fall with the glad tidings that since Aug. 7th they had formed an independent Province. The decree reads as follows:

"Father Ægidius of Cortona, Minister General of the entire Order of the Capuchin Friars Minor of St. Francis.

"To promote the greater glory of God, and the welfare and honor of our Order more and more, in virtue of the faculties granted us by decree of the Sacred Congregation for the Propagation of the Christian name July 16, 1882, also with the consent of our General Definitorium, we erect and constitute the Custody of Calvary, consisting of the following monasteries, namely Calvary, or the Exaltation of the Holy Cross, Milwaukee, or St. Francis of Assisi, and the two in New York, Our Lady of Sorrows and St. Fidelis, and the hospices of the Blessed Virgin,

Mother of God in Fort Lee, diocese of Newark, St. Joseph in Appleton, diocese of Green Bay, Holy Cross near Milwaukee, and the Sacred Heart in Fond du Lac, diocese of Milwaukee—saving the rights still to be adjusted concerning this hospice*—a regular Province bearing the title of St. Joseph or Calvary Province, with all rights and privileges of every Province of our Order, regulations to the contrary notwithstanding, observing, however, the papal constitutions and decrees as well as the Rule and Constitutions of our Order. The limits of the said Calvary Province shall be: the States of Wisconsin, Minnesota, Iowa, Upper and Lower Michigan, Dakota, New York, New Jersey, and the dioceses of Chicago in Illinois and Fort Wayne in Indiana; but of the monasteries in New York a Custody shall be formed which shall remain under the absolute jurisdiction of the Provincial *pro tem.* We, moreover, enjoin on the Very Rev. Father Bonaventure of Herdern, the present Custos of Calvary, that, after complying with the customary observances, he convene the Provincial Chapter during the month of October for a convenient day and place, in which, according to the norm of our Constitutions, a Provincial, four Definitors and two General Custodians be elected observing what is binding by law and custom. Given at Aletii, Aug. 7, 1882."

As soon as Father Bonaventure returned from Rome he appointed Calvary and Oct. 19th as

* Dissensions in St. Mary's parish, caused and fomented by seculars, brought the interdict of the Bishop on this parish, with whose consent the Fathers organized the Sacred Heart parish near by; but measures of prudence induced them to relinquish it in June, 1882.

place and date of the first Provincial Chapter. In his circular he remarks:

"The most important event of a Province is its Chapter, recurring every three years, because the progress of the Province is essentially dependent upon a good choice of Superiors. The coming Chapter is incomparably more important than any previous one, since, according to a decree of the Sacred Congregation, our Custody has been made a Province in the course of the past month. Commissariat and Custody were the necessary steps or preparations for its permanent establishment.

"This great privilege should fill our hearts with the deepest gratitude toward God and the Apostolic See; a sweeter consolation divine Providence could scarcely have granted us for this Jubilee year, the twenty-fifth of our existence as a community. This will let us forget all the dire trials which have visited us in good numbers since the laying of the cornerstone of our first monastery at Calvary. We are still weak as the youngest Province of our Order; many a wound which the past years have inflicted must still be healed; but this honor should be evidence that Almighty God has found our young Province useful for the honor of His holy Church. Therefore, Superiors as well as inferiors should be indefatigable in observing our Constitutions and the regulations of our holy Order, without which a Province cannot exist."

By dispensation the Chapter re-elected Father Bonaventure, or rather chose him its first Pro-

vincial, and as Definitors Fathers Lawrence Vorwerk, Anthony, Francis and Daniel. Fathers Lawrence and Luke were appointed "Custodes Generales," the former also Custodian of the eastern Commissariat.

The Chapter resigned the hospices at Fond du Lac, Wis., and St. Ignace, Mich., the one, as stated, on account of the prevailing opposition, the other for want of a sufficient number of priests in the Province to provide well for a station so remote.

The Superiors appointed were: Father Anthony at Calvary, Father Luke at St. Francis, Milwaukee, Father Daniel at St. Fidelis, N. Y., Father Lawrence at Our Lady of Sorrows, Father Francis at Appleton, Father Dominic at Fort Lee. Among the resolutions of the Chapter we find one ratifying the incorporation of the Province, dated March 23, 1882; another recommends the canonical establishment of Appleton as monastery, effected Jan. 7, 1883, another advocates the erection of a monastery equally distant from the eastern and western houses, this to be the future novitiate and the residence of the Provincial. Fort Wayne was proposed, but Detroit chosen and canonically es-

tablished June 7, 1883. Henceforth St. Bonaventure's Monastery, Detroit, is considered as mother-house and the history of the Province is linked to this house.

2. *The General Chapter of* 1884—*Second Provincial Chapter* (1885)

On March 28, 1884, Father Bonaventure, Provincial, announced to the Province that he was called to Rome with the Revs. Lawrence Vorwerk and Luke Rasch to attend the General Chapter. For the time of his absence he appointed Father Anthony, Definitor and Guardian of Calvary, his representative. In November of this year Father Bonaventure attended the Third Plenary Council of Baltimore. Aug. 30, 1885, he convoked the second Provincial Chapter, the first convened at Detroit. Oct. 15th was set apart for the election of Superiors. In his circular announcing the Chapter, Father Bonaventure expresses his great satisfaction with the condition of the Province. Though some members had recently left, there was still an increase of eleven (from seventy-eight members to eighty-nine members) during the six years of his administration. The debts of the Province had

PROVINCIAL CHAPTER, HELD AUGUST 1903, IN DETROIT, MICH.

P. Crescentian, *P.* Benno, *P.* Hieronymus, *P.* Honoratus, *P.* Stephen, *P.* Casimir, *P.* Otto,
P. Ignatius, *P.* Bonaventure, *P.* Capistran, *P.* Gabriel, *P.* Lawrence *P.* Lawrence, *P.* Antonine, *P.* Alphonse.
Vorweck, Henn,

been decreased considerably, although they still amounted to over $360,000. The college at Calvary was able to compete with other colleges of its rank, and was highly commended by several Bishops. The Province was beginning to take up the proper work of the Order, popular missions. In this circular Father Bonaventure also resigned his position as Superior and asked to spend the last days of his life in retirement, after having held the most responsible positions for twenty years.

The Chapter elected Father Francis Provincial, and Fathers Anthony, Ignatius, Pacificus, and Lawrence, Definitors. It enacted a number of resolutions to abolish abuses, and lead the way to greater conformity, to foster a love for study and piety, and to regulate the popular missions, the demand for which was steadily increasing. Several regulations were passed concerning the devotion to the Sacred Heart; these, in particular, allowed Father Francis to reassume the great responsibility with a comparatively light heart, and he was not deceived in his confidence. In 1886, the eleventh establishment of the Province was accepted, the Hospice of Our Lady of Angels, at Harlem, N. Y.

3. *Father Francis Appointed Definitor General.* —*Third Provincial Chapter* (1888)

Before the expiration of his term of office (Nov. 30, 1887) Father Francis was appointed by His Holiness, Pope Leo XIII., to fill a vacancy in the General Definitorium after having been unanimously proposed by the other Definitors General. A great honor was conferred on the Province by this choice, but this honor signified a great sacrifice, for it deprived the young Province of its main support, its father and founder.

Father Francis, to whom this appointment was a perfect surprise, and who considered himself unworthy and unfit to take part in the administration of the entire Order, found consolation in the words of Our Saviour: "You have not chosen Me, but I have chosen you." He was not left free to accept or refuse the appointment, but peremptorily ordered to repair to Rome after making the necessary arrangements for his Province. He convoked the next Chapter March 8, 1888. In his circular he says in part: "The Province from which I part is small, but in my opinion strong; strong in unity, strong in its in-

stitutions, strong in religious observance, strong, especially, in its devotion to the Sacred Heart; and therefore it can spare its oldest member."

This Chapter chose Father Anthony Rottensteiner Provincial, with Fathers Lawrence, Bonaventure, Gabriel, and Ignatius as assistants, or Definitors. April 14, 1888, Father Francis sailed for Rome on the "Normandie" with Brother Stanislaus as companion. His stay at Rome was a blessing to the Province, for his spirit and his heart were always with it, and his influence there and his advice here helped the Province more than if he had remained on the spot.

4. *Father Francis at Rome.—His Return* (1888-1892)

Father Francis was now in his sixty-second year, and old age, with its infirmities, was telling on his robust constitution. In 1890 he was obliged to spend the summer months in Switzerland to recuperate; the following year he repeated the same tour. For 1892 he had planned a visit to his Province, which a severe illness almost frustrated. In a letter to Father Birkhaeuser, chaplain at Racine, Wis., he writes: "I

fell sick Jan. 19th of influenza; in a few days pleurisy set in, followed by inflammation of the lungs. On Feb. 2, I received the Last Sacraments, but the many prayers which were offered up for me recalled me to life. After two months I was allowed to leave my bed." As soon as he had sufficiently recovered he executed his plan, and left Genoa June 15th, on the steamer "Fulda" for his old home. His intention was not to remain in this country; his failing health, however, would not allow him to return after he had once crossed the ocean. After visiting the several houses of the Province, where joyful hearts received him, he retired to St. Agnes' Convent, Fond du Lac, Wis., as chaplain of the community he had reorganized and firmly established.

During Father Anthony's term the membership of the Province crossed the one hundredth mark; there were forty-seven priests, twenty clerics and thirty-five lay Brothers, including the novices, an increase of nine members in three years, although death had taken four and the world six. Calvary had one hundred and eleven students, among these seventeen scholastics. The hospice of the Madonna at Fort Lee, N. J.,

was given up Jan. 21, 1891, and another erected at Yonkers, N. Y.

5. *Father General's Visitation.—Fourth Provincial Chapter* (1891)

June 29, 1891, Father Anthony issued his circular with the noteworthy introduction: "The last Provincial Chapter was highly honored by the previous appointment of one of our founders as Definitor General; . . . the coming Chapter will be still more honored by the presence of our Most Rev. Father General, Bernard of Andermatt. He has announced to me officially that he will come to our Province about the end of July, to hold canonical visitation in our monasteries and to preside at the Chapter." The first time since the foundation of the Province that it was visited by the first Superior of the Order. Repeated requests had been sent to Rome in the most urgent terms, but they could not be granted under the plea of either old age, infirmity, or the great distance. So much the greater was the joy of the two American Provinces when Father General honored them with his presence. He had forbidden, previous to his arrival, that any notice of his coming be made in the papers, and

in the simplicity of a son and follower of St. Francis he passed unnoticed from monastery to monastery, encouraging, instructing, correcting, and advising; his amiable character gained the full confidence of all, and his paternal words are indelibly impressed in the minds of those to whom they were addressed.

Father General also presided at the Chapter held at Detroit Aug. 27th and 28th, at which Father Lawrence Vorwerk was chosen Provincial, with Fathers Bonaventure, M. Lawrence Henn, Capistran, and Gabriel, as Definitors. This Chapter passed no resolutions, leaving it to Father General to make the necessary regulations, the result of his canonical visitation. (They were published Nov. 14, 1891.) The newly erected hospice at Harlem was placed under the jurisdiction of Father Bonaventure, who was commissioned by the Chapter to erect another house at Yonkers, N. Y., destined to become the novitiate of the future eastern Province.

6. *Progress of the Province—Fifth to Ninth Provincial Chapters* (1894-1906).—*Death of Father Francis* (*June* 21, 1895) *and of Father Anthony Rottensteiner* (*Feb.* 19, 1903)

The progress of the Province in the following three years is portrayed in the circular of Father Lawrence (June 1, 1894). In Yonkers one wing of the monastery and a spacious chapel *pro tem.* had been built; Harlem had erected a large school-house, Milwaukee completed the monastery by the addition of the eastern wing; the hospice at Holy Cross had been enlarged, the Calvary students had their own chapel, St. Joseph's parish in Appleton had greatly diminished its debt, and was taking steps to erect a large gymnasium; in number the Province had increased to one hundred and thirteen: forty-four priests, twenty-seven clerics and forty-two lay Brothers; in all houses an unusual activity was displayed, and the work was progressing steadily.

The fifth Provincial Chapter met at Detroit, Aug. 9-12, 1894, and again placed Father Bonaventure at the head of the Province, with Fathers Anthony, Gabriel, Ignatius and Lawrence Henn as Definitors. Father Francis had been author-

ized to preside at this Chapter, but his constantly failing health would not allow him to travel. He lingered on until the following June, when Father Bonaventure, Father Anthony and Father Lawrence Vorwerk were called to his death-bed. In their presence he calmly expired, as he had frequently wished, on June 21st, the feast of the Sacred Heart, whose ardent love he had always sought to enkindle in the hearts of those entrusted to his care.

When Father Francis departed for Rome in April, 1888, the Province found consolation in the thought that he would be able to do more for his Province in the Eternal City than at home; this same thought sweetened this bereavement. He is now pleading at God's merciful throne for the work of which he was always the soul. He was the architect and sculptor, not of the buildings and statues of the Province, but of the human hearts and minds. He hewed and shaped these temples of God until they were fit to be presented to the world in the work of the sacred ministry.

And an able sculptor he was, strict, almost severe, still as tender as a mother, and as prudent in handling the many different characters

and nationalities which combine to form the Province, as though his whole time and study were given only to one. During the thirty-eight years of his religious life he guided his Province, to him all looked for advice and assistance in their work, and he knew how to be of assistance to all. The very announcement of his coming gladdened all hearts, and he never left without having encouraged and strengthened his brethren in their holy vocation. To him belongs the merit of having trained the Province in the spirit of the Seraphic Founder St. Francis, of having taught by word and example to appreciate and strive for the riches that lie concealed beyond the cloud of time. "His justice remaineth forever and ever."

The Catholic societies of Fond du Lac escorted his remains to the city limits; the interment took place at Mount Calvary on June 24th. Father Bonaventure sang the Requiem High Mass, during which Father Lawrence Vorwerk paid an eloquent tribute to the deceased. A simple cross beside the monastery chapel marks the spot where rests Father Francis, great in the Church Militant, but incomparably greater in the Church of the saints.

At the General Chapter held in Rome May 8, 1896, Fathers Bonaventure, Lawrence, and Anthony represented the Calvary Province; Father Gabriel acted in the meantime as Provincial Vicar. Father Bernard of Andermatt, who had so ably ruled the Order since 1884, was reëlected for a term of six years; at the expiration of his term in 1902, he was appointed for six more years by his Holiness Leo XIII.

The sixth Provincial Chapter was held at Detroit, Aug. 5-8, 1897; its choice for Provincial fell on Father Lawrence Vorwerk; as assistants Fathers Anthony, M. Antonine, Gabriel, and Capistran were elected. The Chapter decided to accept St. Michael's parish, Brooklyn, offered to the Province by his Lordship, Bishop Charles E. McDonnell. The rectors and assistants of the different parishes were charged to go in search of families who were drifting away from the Church; provisions were made to foster vocations to the religious state and to assist the young applicants in finding their calling.

The seventh Provincial Chapter was celebrated Aug. 7-12, 1900, in St. Bonaventure's Monastery, Detroit, and with special dispensation reëlected Father Lawrence Provincial and

gave him Fathers Gabriel, Anthony, Bonaventure, and Ignatius as assistants. Among the resolutions of the Chapter we find one to organize a second parish in the city of Milwaukee upon the invitation of the Most Rev. Archbishop F. X. Katzer; another resolution concerned the elevation of the hospice at Holy Cross to a monastery and the transfer of Philosophy from St. Francis' Monastery to that place. English was made the medium of teaching Latin at the college, a preparatory course was introduced, and it was decided to uphold the philosophical course as long as a sufficient number of students would apply. The Definitorium of 1902 reconsidered this last resolution, and decided to discontinue the philosophical and commercial course with the ensuing collegiate year; to this the Chapter of 1903 made an amendment, allowing the philosophers and bookkeepers, who had commenced their course, to complete it at the Laurentianum.

Before the Chapter convened again death had called one of the ablest men of the Province, Father Anthony Rottensteiner, to his eternal reward, Feb. 19, 1903. The thirty-seven years of his monastic life are so closely connected with the history of the Province that this seems the

proper place to do justice to his memory. Father Anthony joined the Order May 1, 1866, at a time when the Province was still in a precarious condition. When he applied to Father Francis for admission from Altoona, Pa., where he was stationed as pastor, he humbly wrote: "I come to you with many faults and great imperfections, but, unless I deceive myself, with a good will; and with the help of God I expect to accomplish fully what I am attempting." The tenor of his whole life, from the novitiate to his death-bed, showed how assiduously he strove to verify this resolution. There are few priests in the Province in whose mental and religious training Father Anthony did not take a prominent part; their love, esteem, and gratitude, follow him beyond the grave. (R.I.P.)

The Chapter of 1903, Aug. 5th-9th, relieved Father Lawrence of the heavy burden resting on the Provincial's shoulder, which he had borne six years, and placed it on those of Father Gabriel. Fathers Capistran, M. Lawrence Henn, Bonaventure, and M. Antonine were elected Definitors. In its resolutions the Chapter had the bodily and spiritual welfare of its young clerics chiefly in view; diverse regulations were

made to foster the spirit of poverty and love for seclusion. Holy Cross, near Milwaukee, and Our Lady of Angels were made monasteries; thus the Province now counts eight monasteries and three hospices.

The ninth Chapter of the Province convened Aug. 8, 1906, and chose Father Antonine Wilmer as Provincial, with Fathers Lawrence, Capistran, Benno, and M. Lawrence as assistants. This Chapter decided to erect a second scholasticate or Seraphic School at Yonkers, N. Y., and appointed Father Joseph its first director.

The statistics of the Province then showed eight monasteries, three hospices, one novitiate, two clericates, one college, one scholasticate, sixty-five Fathers, twenty-one professed clerics, forty-one Brothers, five tertiaries; one hundred and thirty-two members in all; a steady and uninterrupted increase for the last fifteen years.

If we glance over the past fifty years and consider the feeble beginning, the means which were then at its disposal, the many and great trials and tribulations through which the Province of St. Joseph was obliged to pass, the un-

usual obstacles which were placed in its way, we can not fail to recognize countless traces of divine guidance, manifold motives that impel to gratitude toward the Giver of all gifts. Thus this Province stands as a lasting monument of the heroic zeal of its founders, whose memory will be blessed for ages to come. From the time of its foundation three hundred and sixty-four members have been received into the Province or affiliated to it, besides forty-three who have been with it as guests for some length of time.

PART SECOND

THE VARIOUS HOUSES OF THE PROVINCE

P. BONAVENTURE FREY, O. M. CAP.

Photograph taken at the time of his golden sacerdotal jubilee, May, 1904.

CHAPTER I

Calvary and the Laurentianum (1869-1906)

1. *Rebuilding of the Laurentianum*

The conflagration of December, 1868, had reduced the Laurentianum to a heap of brick and ashes, and little was wanting that it had never risen out of its ruins to open its doors for any other students than candidates of the Order. While preparations were being made to erect the college in its former dimensions Father Bonaventure sent word to Father Francis that rumors were afloat concerning some of the work of the Vatican Council then in session at Rome. The Religious Orders were to form an important topic, and it was reported to be the intention of the Council to unite the several branches of the Franciscan Order. Father Francis gives his opinion of the matter in his laconic *"Recht so!"* ("Very well!") But it was a matter of deep concern to him when he thought of his Laurentianum.

On April 9th, he wrote in his diary: "I have

decided to-day not to build a college. If a fusion of the different branches of our Order should really be effected, the Franciscan Fathers having colleges at Quincy and Cincinnati, and another being at Buffalo, etc., why build one in Wisconsin, where Milwaukee has a large seminary that is being enlarged since our fire? Better reduce our $19,000 debt."

On April 15th, he writes: "The erection of a college is now not only delayed, but presumably entirely abandoned for the future; instead of that we have made an entirely new and independent plan. A part of the south wing will contain eight rooms and a hallway for the Brothers, adjoining the novitiate or east wing. The other (or western) part of the south wing will form a college for our candidates with a refectory 15 feet 4 inches, a special room for the Tertiaries 13 feet 6 inches, a special staircase, hallway and toilet; in the upper story a dormitory 25 feet by 32 feet 6 inches; two rooms for the rector, besides a library, lavatory, and infirmary. Perhaps we will make greater progress with the twenty-four students that can be accommodated in the dormitory than we have made with the fifty or sixty students of the former col-

lege, of whom scarcely any applied to the Order."

There was a time when the nobles and people generally were afraid to send their sons to Oxford University lest they should join the mendicant friars. Strenuous enactments were accordingly made by the authorities, and it was declared that any friar inducing a student under eighteen years of age to join his Order shall not be permitted to give or attend lectures in the university for the year next ensuing. Calvary never had such a statute, nor was there ever a necessity to frame such a regulation. Comparatively few of the students join the Order, and those that join, as a rule enter upon their studies with the intention fully formed.

The rebuilding of the college was begun Aug. 6, 1869, the joists and beams were laid for the second story Sept. 9th, the mason work was completed Oct. 1st, the plasterers commenced their work Oct. 25th. A month later, some of the students arrived and helped to prepare the college for the reopening. Nov. 25th, eleven students took their first meal in the new refectory, with their recently appointed rector, Father Didacus Wendl. The institution was known as

the "Little Seminary of St. Lawrence of Brundusium;" and the students were boarded and instructed for $100, with an additional charge of $10 for wash, and $5 for medical treatment per annum.

Circumstances, however, prevailed on Father Francis to be less exclusive in the reception of students, and in 1871 and 1873 we find him enlarging the buildings, adding the St. Joseph's hall and additions for study hall, lavatory, and dormitory. Even now might have been said of the Laurentianum what the college catalogue of 1901 applies to an earlier date: "The professors were not numerous, the students few, and the equipment was scanty. But those men were eager to impart the knowledge and religious spirit they possessed, and those students equally eager to drink from the fountains of knowledge and virtue." Father Didacus was succeeded September, 1874, by Father Maurice; he in turn made room for Father Ægidius in December, 1878. There was a steady increase in the number of students, a palpable progress in the thoroughness of the studies, the Laurentianum was making efforts to surpass the former little convent Latin school and to hold its own among

the institutions of learning of the Northwest. In 1880, Father Bonaventure, at the time Custos of the Province, remarked in his circular: "With intense joy our eyes look to the flourishing convent school at Calvary, which is a credit to the Province before God and man."

The ever-increasing number of students demanded a separate, larger structure. In 1881 the present building was erected, according to the plans of Wm. Schickel of New York at the cost of $28,730. It is a massive four-story edifice, with accommodations for one hundred students; the students' refectory still occupies the south wing of the monastery. The new college was dedicated on Dec. 1, 1881, by Archbishop M. Heiss; the Rt. Rev. Bishops Jos. Dwenger of Fort Wayne, F. X. Krautbauer of Green Bay, and J. Vertin of Marquette, graced the celebration by their presence. The following week, Dec. 8th, Blessed Lawrence of Brundusium, the patron saint of the college, was canonized, and the event commemorated by a triduum in his honor in the course of the following months.

2. *The Seraphicate.—Foreign Candidates*

In February, 1883, Father Anthony, Guardi-

an of the monastery and rector of the parish, added to his many cares the rectorship of the college, while the young Father Alphonse acted as his sub-rector. The novitiate had been transferred to Detroit to give room to the so-called scholasticate or Seraphicate. "This is the preparatory seminary of our Order. The scholastics have their rooms, study-hall, and refectory in the monastery, while they attend the regular course of studies at the Laurentianum. They wear a light habit of brown cloth, recite the Little Office of the Blessed Virgin, and take part in some of the spiritual exercises of the community. They are under the constant supervision of their Director, whose aim is not only to assist them in their respective studies, but above all to imbue them with the seraphic spirit of St. Francis, his zeal for the salvation of souls, and his love for the Church.

"It is obvious that the trials of the novitiate will not be very great for one thus prepared." The Seraphicate has, indeed, proved to be a great help to young candidates; it gradually leads them into the spirit and the observances of religious life, into which it smoothes the stony entrance; it enables the candidate to become

acquainted with the duties and advantages of the Order before he assumes any responsibilities, or is in any way connected with it; on the other hand, it gives the Order an insight into the character and disposition of its aspirants, at a time when they can easily be advised to choose a different vocation if they do not appear called. The first fruit of the scholasticate was ripe Jan. 1, 1888, when Frater Pancratius Spruck, one of its first applicants, was summoned to a better world. We confidently hope that he has become an intercessor and protector of this preparatory seminary.

March 21, 1885, Charles Kraus, in religion Father Willibald, came to Calvary as the first candidate sent by the Rev. Chrysostom Stangl of Bavaria. This zealous priest had made it his special task to assist young people in finding their vocation, and year after year until his saintly death he continued to send promising candidates to Calvary. Many a young man that is now a priest and many a nun that has found her ideal of life in the happy cloister owe the incentive to Father Stangl. He well deserves to be gratefully remembered in the annals of the Laurentianum and of St. Joseph's Province.

3. *The Commercial Course.—Improvements*

The Chapter in October, 1885, appointed Father Alphonse as rector, and during the twelve following years, in which he was its guiding star, the Laurentianum gained a prestige which made it conspicuous among its sister colleges in the West and Northwest. "At the repeated suggestion of Archbishop Heiss the commercial course was added in 1886, with a view to offer young men preparing for a business career and, for want of Catholic business colleges, drifting to non-Catholic schools, a thorough Catholic education." This meant an addition of a number of branches necessary for a business career, such as bookkeeping, commercial law, correspondence, phonography, typewriting, which were added in succession. The natural sciences were also taken up in course of time. Calvary published annually its bulletin, or prospectus, of studies, which forms the principal source of information for these lines; all quotations appearing in this chapter are taken from the college catalogues.

In 1887, the catalogue announced that "all the class-rooms, halls, dormitories, in fact, all

apartments of the institution, will in future be warmed during the winter by a hot-water heating apparatus, which will be put into the building and will be completely finished before September of the current year." Two years later we read, "An artesian well is now being drilled." It was completed in 1890, and had a depth of 1,340 feet. In 1892, the bulletin chronicled: "During the months of July and August of the past year the Capuchin Province of St. Joseph enjoyed a visit of the Most Rev. Bernard ab Andermatt, Superior General of the Capuchin Order. Such an event is of rare occurrence; indeed, it was the first time that the Superior General of the Order, who resides at Rome, came to this country to inspect personally the different houses of the Capuchin Community of which he is the head and ruler. While at Mount Calvary the Most Rev. Father Bernard made the college, its faculty, regulations, course of studies, etc., a special object of his official visitation, encouraging the Board of Trustees to make further improvements, and to spare no efforts in attempting to raise St. Lawrence College to a first-class institution." This visit of Father General led to the compilation of the statutes for the Lauren-

tianum and the scholasticate, approved by Father General and published in 1893.

4. *The Fourth Centennial of the Discovery of America*

In 1892, the students took part in celebrating the four hundredth anniversary of the discovery of America. In its chronicle on Oct. 21st we find: "Columbus Day found St. Lawrence College as busy and animated as the proverbial beehive. The students had long planned the celebration, in which the Reverend Professors heartily concurred. The celebration is well described in the following article of the 'Fond du Lac Journal:'

" 'ST. LAWRENCE COLLEGE AND COLUMBUS.

" 'It has been said, because of the tenacity with which they cling to their mother-tongue, that Germans lack American patriotism; but this charge has never been more fully refuted than by the national and patriotic demonstration at Calvary, Wisconsin, on Friday, October 21st, in honor of Columbus. The celebration was conducted by the students of St. Lawrence College, a German institution under the direction of the Capuchin Fathers, and proved one of the most artistic and appropriate given outside the large cities. Providence sent a most glorious day, and it was as if God smiled upon the occasion.

" 'At 9 o'clock A.M. the celebration began with solemn High Mass, in the church of the Holy Cross, . . . which was tastefully decorated with choice flowers and a liberal display of national flags and emblems. During the services the Encyclical Letter of the Holy Father was read, and at the conclusion the students joined in a hearty rendition of the beautiful thanksgiving *Te Deum*. At 1 o'clock P.M. the procession formed at the college grounds in the following order:

" 'Thirty cavalry followed by one hundred children of the parish-school draped in national colors; the college band, fifteen pieces, headed by the dignified drum major, W. Faber, in full regalia; a picturesque group of Spanish peasants forming the opening of the historical pictures preceding a float representing the "Santa Maria" with the great Columbus surrounded by sailors looking anxiously for the new land; another group of Spaniards in Crusade costume, making a striking contrast to the float that followed, which pictured Columbus landing on the "New World," surrounded by his crew and gazed on by the savage inhabitants, a group of twenty Indians, the most novel of all, who kept up a continual war whoop and dance, to the delight of the spectators; . . . Ferdinand and Isabella seated on a canopied throne surrounded by guards, pages, monks, and Columbus on one knee presenting the map of the "New World." Calvary band, the several societies of the village, one hundred and fifty in line, with flags, banners, and sashes of appropriate colors. The line of march was from the college to the convent of

Notre Dame, from the convent to Main Street, thence to Calvary station, where elaborate preparations had been made for the grand open-air festivities.

" 'The students were arranged upon a raised platform, and before a throng that numbered over a thousand people they presented an excellent programme, consisting of speeches in different languages, comical recitations, and songs. After a few hours of social enjoyment the procession formed again and marched back to the college, where, after supper had been served, fireworks began and held the attention of all until 9 o'clock, when, returning again to the refectory, a light lunch was served, which was enlivened by songs, speeches, and social talk until 10 o'clock, when the college bell put an end to all, and closed a day that will long be remembered at Calvary.' "

5. *The New Chapel*

The catalogue of 1892-1893 concludes with another important item: "Our new chapel, which has been built this year, will add much to the appearance of the college buildings, and aid naturally in promoting piety and devotion among the students, while the remodeling of the St. Joseph's hall building will enable us to accommodate a greater number of students during the coming year. The new chapel is erected, at a cost of $5,000, of Plymouth brick and cut

stone, built from plans of Mr. Wm. Schickel, of New York, and made to harmonize in exterior design with the other college buildings. The interior, furnished in Roman style, is beautifully decorated in water colors, with trimmings and balcony of polished maple. The windows are of fine stained glass designed by the Milwaukee Art Glass Co. Three massive altars of polished oak occupy the sanctuary, enclosed by a railing of the same wood, all especially designed and executed for us by Ægid Hackner, of La Crosse, Wis. Nine statues of our holy patrons adorn the altars and body of the chapel, all imported from Munich. In the side altars repose two large chests of most precious relics, sent from Rome by our beloved Father Francis Haas for the enriching of this shrine. Solid oak pews fill the nave, and in the balcony a grand pipe organ built by Bernard Schaefer at a cost of $600 lends beauty and solemnity to the ceremonies conducted in this beautiful retreat of prayer."

The new chapel was dedicated by the Most Rev. Archbishop F. X. Katzer June 21, 1893, on which occasion the Rt. Rev. Bishop S. G. Messmer of Green Bay preached the sermon.

A long-felt need was supplied by the new

chapel; the students henceforth had their own appropriate services at more convenient hours, with instructions more adapted to them than while attending services at the parish church.

The feast of St. Lawrence of Brundusium, the patron saint of the college, is celebrated on July 7th; in order to allow the students to honor their patron saint in a becoming manner before leaving for vacation a special indult was asked and obtained Jan. 9, 1894, to the effect that on June 18th, or one of the following days, all the Masses in this chapel may be said in honor of St. Lawrence.

But this beautiful edifice must have been an eyesore to some malicious fellow, for the catalogue of the following year reports on Sept. 8th, the first day of the scholastic year: "This day finds the college in a state of great consternation. Classes had hardly begun, when professors and students were interrupted in their busy work by the alarm of fire. All forgetting their immediate task, rushed at once to the college chapel, where the destructive element was noticed. Upon close investigation it was found that the large organ, which had been but recently built, and the beautiful altar were on fire.

The flames had already gained considerable headway; however, owing to the efficient water-works attached to the college, they were, after a short but severe struggle, brought under control. Our new organ and the beautiful decoration of the chapel were completely destroyed. This sad event, although it naturally created great excitement, particularly among the younger students, was not permitted to interrupt our studies, as classes were resumed the next day."

On Oct. 28th we read: "The two students, Jerry O'Donaven and James Muehl, who displayed such heroic bravery at the fire of Sept. 8th, were each awarded a costly gold medal by the Very Rev. Father Provincial."

On March 25, 1894: "To-day is Easter Sunday. There is no need of special inducement to fill the hearts of the faithful with joy on such a feast as this. Nevertheless, a special incentive to great joy was offered to all of us on the hill of Calvary; for to-day, for the first time since the conflagration of last fall, we heard the melodious peals of our new pipe organ. The damages done by the fire are now fully repaired and our new chapel presents a finer appearance than ever. The decoration, the work of Mr. Henry

Gäertner of Milwaukee, is truly a masterpiece of this art. Besides this, a beautiful Brussels carpet (donated by the St. Thomas Aquinas' Literary Society) adorns the sanctuary. With our chapel, decorated as it is, together with the three altars artistically carved in polished oak, the pews of the same material, the pipe organ, and the eleven beautiful statues of our patron saints, we feel satisfied that we can pride ourselves on having one of the most inviting places of adoration in the Northwest."

6. *Retired Professors*

About this time three aged professors were relieved from the arduous task of teaching, Father Fidelis von der Thannen, Brother Anthony Doeller, and Brother Guido Stein. Father Fidelis joined the Order as secular priest April 14, 1883, at the advanced age of fifty-six, in spite of which he gave a helping hand in teaching Christian Doctrine at the college for a number of years. Brother Anthony's acquaintance we have already made in the '60s. He joined the Capuchin Order on Oct. 19, 1861, with the intention of studying for the priesthood. Ill-health, however, compelled him to apply for

THE NEW MONASTERY OF MOUNT CALVARY AND COLLEGE OF ST. LAWRENCE, MT. CALVARY, WIS.

dispensation, after which he remained as Tertiary and professor of German and mathematics. Of his ability not one of the many scholars that he taught in forty-five years ever entertained a doubt. He is well remembered by all. Brother Guido Stein was received as Tertiary July 29, 1864. He had previously been teaching school, but felt happy in doing the menial work of a lay Brother. His talents, however, could not remain hidden, and he was soon ranked among the professors. For many years professor of arithmetic, United States history, and geography, he taught a select class of boys of the parochial school in the '80s, and crowned his career by teaching the commercial course until 1896. The Province preserves a grateful remembrance of their deeds, which, although not paid with glittering gold, have added gems to their heavenly crown.

Father Alphonse, for fifteen years at the head of the college, soon followed them and retired from his position. The Chapter of 1897 made him Guardian of St. Francis' Monastery and rector of the parish at Milwaukee, Wis. He was succeeded by Father Antonine Wilmer, a former professor from 1883 to 1891, and for six years

previous Lector at Milwaukee. Under the happy administration of Father Antonine, the Laurentianum reached its zenith in enrollment and proficiency. The introduction of the sixth class in many colleges necessitated a like step at the Laurentianum; this being the first year of philosophy, the seventh class was required to complete the course. Thus the college had preparatory, commercial, classical, and philosophical departments, and was doing excellent work in each. What gave it more prestige was that the degrees of B.A. and M.A. were conferred, and diplomas awarded to the graduates of the commercial course. Calvary College, besides, became a member of the Association of Catholic Colleges; its alumni organized an association in 1901, which was incorporated in 1902, and meets biennially. To accommodate the ever-increasing number of students, it became necessary to erect a new hall, the St. Thomas Aquinas' hall, in 1898, for dramatic entertainments, literary assemblies, and gymnastic exercises, so that St. Joseph's hall could be arranged for an additional dormitory and for a lavatory. The college and monastery were now lighted with gas and supplied with long-distance telephone con-

nections. In 1900, the Laurentianum counted one hundred and sixty-one students, its highest enrollment, taught in four departments; in 1903, the philosophical and commercial courses were discontinued, which very perceptibly reduced the number of students; still Father Joseph Wald, who succeeded Father Antonine at the Chapter of 1903, could boast of eighty to ninety boys studying the humanities, while Father Benedict, appointed rector of the college in 1906, has seventy-four students under his charge.

7. *Calvary at the Present Time*

During this activity and progress on the part of the college, the parish and monastery had not remained idle. Father Anthony had been constantly improving in and about the parish church during his two terms from 1882-1888. The old floor of the church, which had rotted for want of ventilation, was removed, and for once the oxen were admitted into the church to plow the ground. New hardwood altars replaced the old ones, a new pulpit and railing heightened the beauty, while Mr. Liebig's $700 fresco work gave the church a festive appearance. The cemetery was enlarged and embel-

lished, and "to make the name Calvary more appropriate, fourteen chapel-like niches were erected of brick and cut stone, containing terra-cotta representations of the Stations of the Cross along one of the walks leading up the hill" from the Notre Dame Convent, and as often as the Way of the Cross is recited in common the people attend in goodly numbers, thereby manifesting that this is their favorite devotion.

Midway between the church and the village on another road is the so-called Ecce Homo chapel, which contains a little altar neatly decorated, on which is placed a life-size statue of Our Saviour seated on the block in the hall of Pilate, covered with the scarlet cloak, crowned with thorns, bearing the reed in his right hand. The space before the monastery Father Lawrence Vorwerk changed to a grove of cedar and pine trees during his first term (1888-1891); during his second term (1894-1897), when the roof of the monastery and church had yielded to the influence of time and weather, he had the church reshingled and a new slanting roof replace the former flat roof of the monastery; the garret on the west side he economically arranged into cells for the professors. Church and school

were also supplied with a furnace (thanks to a donation of three thousand dollars by Mrs. Math. Wagner).

A striking feature of Calvary is its Catholic name and character. The Fathers can boast of having preserved the Faith in the several townships, the inhabitants of which, with very few exceptions, are all Catholics; the Fathers never think of dressing in civil clothes, unless they travel by railway, and every farmhouse presents at first sight the characteristics of a Catholic house, the images of Our Saviour crucified and of the saints. Openly the Blessed Sacrament is carried to the sick, adored on the way by the passers-by; unmolested the processions move through the village on St. Mark's Day and Rogation Days; and it is inspiring to attend the Corpus Christi procession, which attracts many visitors, when Our Saviour is no longer confined to His narrow tabernacle, but amid prayer and chanting, accompanied by the mellow tunes of the students' band, is borne in solemn procession through the village and over the adjoining roads to bless the homes and the fields of these simple but God-fearing country-people, and to receive their pious homage and reparation in lieu of

those who either know Him not or have not the courage or the opportunity to make this solemn profession of faith; while the roar of the cannon announces to hill and dale that the God of nature is again blessing them. Verily, the work of the founders is blessed by God, and their perseverance in the trials of the first years is crowned with a success of which they could not have dreamed in the days of their most sanguine expectations.

Calvary in its present condition is fitly located as a home for aged or retired people who wish to spend their last days in prayer and works of mercy, and who seek the proximity of a church to gratify their devotion in attending the different services; of late the Fathers are disposing of the land below the hill to enable such people to settle close to the church. This is Calvary after fifty years of toil. The spire of its church penetrating the clouds and visible at a distance of ten miles in all directions tells the aim of the work: for God and the salvation of souls.

8. *The Deceased Religious*

But we must not conclude the account of Calvary without remembering those whom God has

called to their reward and who silently repose beside the monastery chapel awaiting the peal of the trumpet on Judgment Day.

Bro. Ægidius Frey, who was received with the founders, ended his earthly career Nov. 7, 1877, faithful to the end. He was followed four years later by Father Mauritius Hens, whose demise we have already recorded. On Aug. 5, 1882, death called the youthful Brother Conrad Braun after only two years of religious life. He was loved by all for his gentle disposition. The cleric, Frater Benedict Frey, succumbed to the ravages of tuberculosis, Feb. 11, 1886, only twenty-four years old. Brother Stephen Kaufmann joined him March 3, 1888, well remembered for his jovial character. Brother Seraphin Ritzenhof ended a life full of trials and storms, Dec. 29, 1890. Father Matthew Holtzmiller was suddenly and unexpectedly called during the night of Dec. 29, 1894, in the priest's house attached to St. Agnes' Convent, Fond du Lac, Wis., his charge for the time being. He had been professor at the Laurentianum since 1885, an earnest Religious, a zealous and pious priest, and an amiable teacher. Father Bonaventure Henggeler, for seven years

prefect of discipline and professor at the college, received his reward a month later, Jan. 22, 1895, at Milwaukee. His kindness and benevolence had commended him to all who knew him, and rightly merited many a silent prayer for the repose of his soul. The same year, on June 21st, the beloved father and founder, Father Francis Haas, breathed his last, after a life replete with glorious deeds. Brother Sebastian Landmesser now came to Calvary to prepare for death, which he did to the edification of all his brethren. He calmly expired Nov. 23, 1896. Father Camillus Gnad was taken sick with dropsy during the summer of 1901, and lingered on until Dec. 23d. He had taught at the college for fourteen years and was Master of Novices for six years. Brother Crispin Blesch, an aged cook, quietly passed away the following week, Dec. 31st, highly commended for his childlike manners, his docile obedience, and his ardent love for poverty. Father Polycarp ends the list with his edifying death, which took place May 4, 1905, envied by all on his sick-bed for his perfect resignation and his sterling virtues, which he could no less conceal during his sickness than during his days of health. Besides the scholastic Frater Pancratius

Spruck, two Tertiaries slumber in death, Brother Vincent Hammer and Brother Valentine Ederer, who died at the advanced age of sixty-five and sixty-seven years, respectively, after many years spent in the happy seclusion of the monastery.

We have thus briefly sketched the history of the first monastery, and we could not take leave of it more appropriately, in order to pursue the thread of history now connected with the second mother-house, than in the parting words of one of the former pupils of the Laurentianum.

Afar there looms a bright retreat
Into the deep blue sky abroad:
Mount Calvary its name, e'er meet
Memorial of our Saviour God!

In hallowed aisles of solemn sheen
The faithful kneel adoring bound;
Within yon walls in peace serene
Oft bell and vesper-chant resound.

A massy structure peers beside,
Fair leisure's haunts around invite—
The turf, the grove, and warbling tide,
And roaming far the eye's delight.

Full often throng the youthful band
Upstairs into familiar halls;
Or pouring from those walls expand,
When breezy air and sunshine calls.

From morn till noon, till eventide,
'Mid thoughtful study, precepts wise—
Their busy care to prayer confide,
When early dawn or dusk late rise.

St. Francis's trusty sons pursue
The earnest task. With steadfast march
To pious virtue, wisdom true,
They lead their young and noble charge.

How many went forth for aye to wait
God's sacred ministry and grace—
At holy shrines to consecrate,
To right a sinner's erring gaze!

Farewell, thou mount, abode most dear!
That cherishest with mother's heed
The tender years of sons to cheer—
O flourish rich in years of need!

CHAPTER II

St. Bonaventure's Monastery, Detroit, Michigan

1. *The Erection of the Monastery and Chapel.—Stipulations*

St. Bonaventure's Monastery, Detroit, Mich., is chronologically the tenth, but in importance the second, among the houses of the Province, because it is the second novitiate and the residence of the Provincial and as such the second mother-house.

The great distance between the monasteries in Wisconsin and New York made it advisable to have a central house; the Chapter of 1882 proposed Fort Wayne. This monastery was to be built strictly in accordance with the requirements of the Order, hence it was not to take charge of a parish, but to have only a mission church or chapel; the Fathers were to assist the priests of the diocese whenever requested for missions, retreats, etc.

The Rt. Rev. Jos. Dwenger, Bishop of Fort Wayne, a lifelong friend of the Province, was

glad to have the Fathers in his diocese; his consultors, however, feared that a community could not exist without a parish. He considered it premature to organize a new parish in the city of Fort Wayne, foreseeing, however, the necessity of an additional parish in the near future. While he advised the Fathers to wait, he offered several places in the vicinity of Fort Wayne where they might begin at any time.

Father Bonaventure decided in favor of Detroit, and bought the present site, about two acres, lying directly opposite Mount Elliott Cemetery, in March, 1883, for $5,500. The place was at that time outside of the city limits, and known as Russell's Grove, a favorite spot during the day for basket picnics, but after dark the rendezvous of loafers and cut-throats. If the trees and bushes on that block could speak, they would furnish a suitable introduction to Calvary's history, and show how appropriately the place was selected for a monastery, a place of atonement for the crimes of which they had been witness. Father Lawrence Henn, the first Master of Novices at Detroit, cut down the rope from a tree directly in front of the monastery on which a man was either hanged or had com-

mitted suicide. At the time when the monastery was built the streets in that vicinity were laid out but not paved, no street-car passed near by, and when the ground was soft, vehicles sank to the very axle in mud.

Father Bonaventure, at the time Provincial, came to Detroit early in 1883, and resided with Very Rev. J. F. Friedland, rector of St. Joseph's Church, whom he also assisted in his pastoral labors. As soon as the work on the monastery had begun he repaired, with the two lay Brothers Lucius and Clemens, to a small brick house recently vacated by the superintendent of the cemetery, Mr. John Reid. Father Jerome Henkel soon joined the three, and had charge of St. Alphonsus' parish, Greenfield. A temporary chapel was first erected on the spot; here the Fathers celebrated Mass, and held afternoon services on Sundays. Week after week this chapel and its surroundings were visited by crowds of neighboring Catholics, and the people of the city who came to pray at the graves of their dear ones. On May 7th, the Rt. Rev. Bishop C. H. Borgess entrusted the Fathers with the care of Mount Elliott Cemetery, and with the burial of the dead whose relatives demanded such ser-

vice when their pastor could not personally attend.

The permission of the Ordinary, Rt. Rev. C. H. Borgess, to erect a monastery dates from May 8, 1883, and contains the following stipulations:

"1. The Capuchin Fathers of this monastery will have no parish connected with their church or chapel.

"2. On Sundays and holydays of obligation only low Masses will be celebrated, and not later than 9 o'clock.

"3. A High Mass may be sung on the feasts of St. Francis, St. Bonaventure, St. Anthony, St. Louis, and St. Elizabeth, but if these days fall on a Sunday or holyday of obligation, not later than 9 o'clock.

"4. Sermons and public instructions will be given only in the afternoon, followed, on Sundays and holydays, by Benediction of the Blessed Sacrament.

"5. Besides the Third Order no other confraternity or sodality shall be established in the Oratory without special permission of the Bishop."

The Bishop also provided the Fathers with commendatory letters to collect alms in the city and diocese of Detroit. In these he says: "As the Capuchin Fathers have purchased property, opposite the Mount Elliott Cemetery, and are about to erect thereon a monastery for their com-

munity and a chapel, we beg to commend them to the generosity of the Catholics of this city to aid them in their pious undertaking. They are not to have a parish nor to perform parochial duties, but only to assist the reverend pastors upon special invitations extended to them; therefore they depend entirely on the charity of the faithful for their subsistence." The good people of Detroit generously corresponded with this request of their Ordinary, and have a strong claim upon the prayers and good works of the monastery.

Their appreciation of the presence of the bearded friars in their midst was manifested on the occasion of the laying of the cornerstone for the chapel and monastery, July 8, 1883. More than twenty-five Catholic societies of the city were present, and between seven and eight thousand people. Bishop Borgess officiated personally, assisted by the Very Rev. P. Hennaert, V.G., and Rev. Cam. Maes, Secr. Very Rev. J. F. Friedland spoke in German on "The Good accomplished by the Religious Orders in General, and by the Capuchins in Particular." Rev. H. Moeller, S.J., spoke in English on "The Wonderful Progress of the Catholic Church in

the United States." The choir of St. Joseph's parish rendered the musical programme for the occasion.

The east wing of the monastery received its occupants in January, 1884, and on Feb. 5th, his Lordship blessed the happy abode in presence of the Definitorium, Fathers Lawrence Vorwerk, Anthony, Francis, and Daniel. Father Ignatius was appointed first Guardian, Father Jerome, Vicar, Father Lawrence Henn, Master of Novices. Fathers Anastasius and Stephen Sack completed the number of Fathers. The canonical erection of the monastery dates from June 7th, of the novitiate from Sept. 10, 1883.

July 3d of the same year again gave proof of the good will and wishes of both clergy and laity toward the Fathers. It was the day of the dedication of the chapel. The Ordinary, Bishop Borgess, celebrated Pontifical High Mass, assisted by Vicar General Rev. P. Hennaert, and Very Rev. J. F. Friedland, and some secular and regular priests. The Rt. Rev. Bishop Martin Marty, O.S.B., Titular Bishop of Tiberias and Vicar Apostolic of Dakota, addressed appropriate and eloquent words to the assembled faithful both in the morning and afternoon. St.

CHURCH AND MONASTERY OF ST. BONAVENTURE, DETROIT, MICH.

Bonaventure's chapel is built in Gothic style, is 100 x 42 feet, according to the plans of Architect Diedrich, Jr.

Heaven rejoices, the faithful on earth take up the strains of jubilant sounds, when a good deed is accomplished, but hell applies its agents to frustrate whatever is opposed to its plans. Some time during the nights of Jan. 12-13, 1885, the ciborium with the sacred species was stolen from the chapel, and the quiet of the monastery was disturbed in various ways during the following months. The Fathers, who knew that the evil one is opposed to all things good, worked steadily, satisfied if God was pleased with their deeds.

The people soon became aware what faithful friends had come to them when the Fathers commenced to give missions. At the conclusion of the mission at St. Joseph's Church three thousand six hundred people received holy communion; about four hundred men who had not been to confession for from three to forty years were reconciled with the Church; many were received into the Church who had fallen under the ban of excommunication; the papers called this a mission for all the German Catholics of

the city. Very many missions were given the first years, and the Fathers were in demand on all sides. One of the Fathers stationed in Detroit from 1884 to 1890 says that he does not remember having been at home a single Sunday during these six years. "Those were very busy times," he writes to a friend, "not only on Sundays, but also on week-days. As there was a dearth of priests in the diocese, we had to attend some parishes, such as North Branch, Dearfield, and others on week-days. The Jubilee year, 1887, was especially a busy year. There was scarcely a week in that year during which I was not obliged to give a triduum somewhere, besides attending my two mission-churches, Roseville and L'Ense Creuse, on Sundays."

The following items may serve to give some idea of the work of the Fathers during the past twenty-four years:

MISSIONS ATTENDED BY THE FATHERS.

Greenfield, 1883-July 8, 1898.
Junction or Roseville, Nov. 16, 1884-April 30, 1895.
L'Ense Creuse, Nov. 16, 1884-April 30, 1895.
Blue Bush, Feb., 1886-July 31, 1889.
North Branch, June, 1886-Oct., 1888, on week-days.

New Boston, Oct., 1886-Oct. 23, 1888.
Utica, Jan., 1887-April, 1895.
Royal Oak, Jan., 1889 to date.
Redford, Oct., 1889-March, 1890.
Wyandotte, July 19, 1890-July 31, 1897.
Oxford, Oct. 11, 1905 to date.
Dearborn Retreat and the Sisters of the Good Shepherd were in charge of the Fathers for several years.

Besides this the Fathers conducted eighty missions, seventy-two Forty Hours' devotions, and twenty-nine retreats.

2. *The Chapel a Favorite Resort.—Devotion to St. Anthony.*

March 15, 1886, Father Francis published an extensive account of the work of the Province and of the several houses that constituted it at the time. Concerning the monastery chapel at Detroit he remarked: "It has not yet become popular, and is filled only during the summer months, and that for evident reasons. It is not a parish church, and has as yet no kneeling benches. Its distance from the city is great, and because it is only a short time within the city limits the walks are not at all inviting for passengers. Then, it has only provisional altars, the Blessed Virgin altar excepted; there is noth-

ing but its bare walls to attract the public. But all this and more will change in the course of time."

It has changed—but nobody could at that time divine that the little chapel would become such a favorite place of devotion, that it would week after week draw crowds from all parts of the city and suburban places. It can safely be stated that one thousand people attend Mass there every Sunday, and that on the average as many confessions are heard in one week in that little chapel as in the large city parishes. The number of confessions does not depend on the number of penitents, but on the number of Fathers at home; for every Saturday quite a number of people leave the chapel after waiting an hour or two to be admitted for confession. The change has come gradually with the development of the city and the influence of the Fathers over their surroundings.

In the summer of 1885 the monastery was completed, and after the different houses of the Province had contributed their assessments, and the faithful had helped in their charity, a debt of $28,000 remained on the property and buildings. From the first years it was the constant

endeavor of the Fathers to make the place attractive, and the ambition of the Catholics of Detroit to give this humble mission chapel with its environments a becoming appearance; altar followed altar and one ornament the other; soon the confessionals were seen, the electric light changed gloom into bright daylight, the Sherman Street car brought people from all quarters of the city within a block of the church, the pavement banished the slush from the streets, the decoration of the chapel inspired devotion, and the simple chant of the novices, though neither caroling nor warbling, raised heavenward the thoughts and aspirations of the devout worshipers.

But honor to whom honor is due. It can not be denied that it was St. Anthony who gave this quiet chapel a name. Since October, 1895, a High Mass is sung every Tuesday morning in his honor, and his relic is exposed for public veneration, and the good people need not be told that there is nothing which St. Anthony can not and will not procure for them, providing it is for their welfare. Here is a mother praying for the conversion of her wayward child, and here a wife petitioning that her apostate hus-

band be led back to his duties; here a poor father seeking bread for his children, a son and daughter asking for guidance in the choice of their vocation. And soon the mother brings her child and the wife her husband, to render thanks to St. Anthony, and the father returns with the young people to thank their benefactor. To witness the crowds devoutly receiving the Sacraments on Tuesday morning would convince the most sceptical of the efficacy of prayer.

Death has rapped but once at the monastery door, and that on Jan. 31, 1887, when Father James Stuff was transferred from a life of suffering to his eternal rest. During his course of studies he was afflicted with tuberculosis; still his fondest wish was granted and he lived to be ordained June 7, 1884, and the daily sacrifice of the Mass strengthened him to bear his sufferings patiently and to offer the sacrifice of his young life (he was only thirty-two years of age) with the resignation that is naturally expected of a recluse. His sickness and death were, indeed, edifying to his brethren. He was the first and only one interred in the vault below the monastery chapel. Later on his remains were transferred to Mount Elliott Cemetery. (R. I. P.)

3. *Annual Feasts*

Among the extraordinary feasts celebrated at the monastery chapel we mention in the first place the annually recurring feast of Portiuncula. For this day Mount Elliott Avenue has become a "Mecca," and crowds flock there every year to gain the extraordinary indulgence. As early as 1885, five hundred and eighty-seven communions were distributed on this day; the number now ranges between nine hundred and one thousand; the number of confessions is greater, but the crowd of visitors by far more numerous, since many people receive the Sacraments in their parish church.

On Sept. 18, 1894, the octogenarian, Father Paschal, celebrated the twenty-fifth anniversary of his ordination to the priesthood. He was born at Walbach, Bavaria, March 4, 1824, emigrated to this country in 1849, was received into the Order at Calvary, Wis., July 14, 1867, and ordained Sept. 18, 1869. He is stationed at Detroit since 1888, and although in his eighty-third year he still makes himself useful in the confessional, and is daily consulted in ailments of body and soul. It will be a sad day when the "good

old Father" will no longer be at the service of his many solace-seekers.

A touching sight is witnessed annually on July 14th, the patronal feast of the monastery and chapel. This day is set apart for the reception of the young applicants. After completing their course of studies at the Laurentianum, the young candidates are sent to Detroit to pass their novitiate. To witness these young men consecrate their lives to the service of God, renounce the world with all that it can give, to work for God and to save souls in the most disinterested manner fills the bystanders with admiration. A year of prayer and retirement elapses, and these same tyros appear before the altar of God to bind themselves by an oath to remain firm in their resolution. A hearty "Amen" responds to the promise of the Superior, "I, on the part of God, if you observe these things, promise you life everlasting," and the chanting of the one hundred and thirty-second Psalm: "Behold, how good and how pleasant it is for brethren to dwell together in unity," gives vent to the happiness of monastic life and to the joy of the friars to see their number increased by youthful co-laborers.

CHAPTER III

Our Lady of Sorrows, New York City

1. *Father Bonaventure at St. John's, New York*

The first permanent establishment of the Province outside of Calvary was the hospice of Our Lady of Sorrows in New York City. In Nov., 1865, Father Francis and Father Cajetan gave two missions in that city, and the aged Father Augustine Dantner, a Capuchin of the Austrian Province and rector of St. John's parish in Thirtieth Street, asked for an assistant, giving hopes that the parish would be turned over to the Order in the near future. With this task Father Bonaventure was entrusted, and he left Calvary in the afternoon of Jan. 1, 1866, with the blessing of his Superior and the Godspeeds of his confrères. At Milwaukee he took leave of Bishop Henni, his Ordinary and the Visitor General of the Commissariat. The good Bishop, who desired his two countrymen for his own diocese, was very loath to see Father Bonaventure depart for the East. He wished the Or-

der firmly established in his diocese before any other places would be accepted, and was anxiously awaiting the day when Calvary would be able to spare a few Religious to organize a second community.

Even when Calvary monastery was imperiled in the dark days of 1861, he requested the Fathers (July 28th) to erect a monastery in Milwaukee; this was impossible at the time and not feasible in the following years, and although steps had been taken to gradually realize the plan, and property had already been bought, the offer in New York seemed more promising, and therefore the projected monastery in Milwaukee was abandoned till a better time.

"If I could command you," the Bishop said to Father Bonaventure, "I would not allow you to leave; and if I had suspected that another diocese would be preferred to mine, I would not have applied to Rome for permission that you might settle in Milwaukee."

Father Bonaventure left Milwaukee Jan. 16th, and was cordially received by Father Augustine in New York City. The following Sunday he was introduced to the parish by Father Augustine, who told his people that at

their own request they now had another Capuchin as assistant, that the Order intended to establish another hospice in the city, and, if the people of St. John's parish would assist Father Bonaventure in his efforts, they should have the preference over the other parishes.

But St. John's was not a model parish at that time; not the Bishop, but the trustees, had the deed of the property, which they managed at their own discretion, at times in direct opposition to their Bishop and pastor. This caused the Bishop to recall the priest and forbid all services in the church. The church had thus already been interdicted four times, in 1844, 1846, 1851 and 1852; the same sad fate was impending in 1866, when Father Bonaventure was called to quell the revolting spirits, and to effect a better understanding and harmonious coöperation between the parish and the ecclesiastical authorities.

Father Bonaventure was presented to Archbishop John McCloskey, who hailed his coming as peacemaker, but showed himself rather reserved on the topic of erecting a monastery; undoubtedly, his past experience gave him a better understanding of the situation. It was feared

that the Father's expectations for an establishment in New York were too sanguine, and that he might meet with unexpected opposition on the part of his Grace. His apprehensions had been premature, as is evident from his letter of Feb. 20th, in which he reports to Father Francis that the subject of the projected Capuchin monastery had been discussed by the Archbishop and his consultors, and that there was but one opinion, namely, that it would be a great blessing for the city of New York, for the clergy as well as for the people, to have a Capuchin monastery in their midst. There was no doubt that the parish in Thirtieth Street would soon be entrusted to the Order as the only means of establishing peace in the parish. In that case he would begin to build a second home for his community in a few months, and "the English-speaking clergy wanted a big monastery."

2. *A New Parish on the East Side.—The First Services*

To the present day nobody has doubted that Father Bonaventure was the very man to quell the rioters; with his imposing figure, his tact, his prudence, his affability, his practical turn of

mind, and, above all, his eloquence, it would have been an easy task to bring the parish into perfect submission to its lawful Superiors and to animate the parishioners one and all to work in union with him; but as assistant he was handicapped; his undertaking failed, the church was again closed; Archbishop McCloskey then solicited his help to unite the neglected Germans on the East Side and to bring back to the Church those who had gone astray. This led to the organization of the parish of Our Lady of Sorrows, the subject of this chapter.

Early in 1867, Archbishop McCloskey empowered Father Bonaventure to organize a parish for the German-speaking people of the East Side of New York City. Shortly afterward, his Grace addressed a letter to Father Francis in Calvary, informing him of the fact, and requesting him to obtain the necessary permission from Rome. Archbishop McCloskey's letter is dated March 10, 1867, and reads:

"It is proper that I should write you, giving official information of the fact, that in accordance with my wishes and invitation Rev. Father Bonaventure of your Order has undertaken to erect a church and convent in this city, which shall be recognized by me as appertaining and

belonging to the Fathers of the Capuchin Order, with the understanding that said church shall be a parish church for the use of the German Catholics and to be served by the Capuchin Fathers, who speak the German language. All this having already your sanction, it needs only the further sanction and approval of the General Superior in Rome, which I rely on you to obtain. This having been accomplished, should any more formal act of agreement be called for, I shall freely subscribe to it for my part. Not being acquainted with the formalities usual in such cases, I shall have to ask you to supply my deficiency. Hoping that the labors of your reverend Fathers in this city will be crowned with abundant blessings and recommending myself to your prayers,

"I remain, Very Rev. dear Sir,
"Your sincere friend,
"JOHN, ARCHBISHOP OF NEW YORK."

Two days later (March 12, 1867, the feast of St. Gregory) Father Bonaventure addressed a letter to his Superior, intended to be a congratulation to Father Francis on the occasion of his patronal feast. In this letter he remarks: "You see that I have not spent fourteen months in New York in vain. . . . Yesterday, on the 11th, I was fortunate enough to procure a saloon (No. 121 Pitt Street), which is now being prepared for a provisional church, as poor as the little chapel of Portiuncula or the stable at

Bethlehem. I am paying $100 rent a month . . . and hope to organize a parish within half a year. If you will allow me the choice I will name this church Portiuncula; this title will characterize it among all the churches of New York City," etc. He signs himself as Father Bonaventure, "Pastor of Billiards." Convinced of the importance of early training, he used this saloon as a school on week-days; he commenced with fifteen children, and had forty before the close of the school year.

In point of poverty this chapel had, indeed, some resemblance to the stable at Bethlehem. The saloon seated from one hundred and twenty to one hundred and thirty persons; a cow stable was in the rear, a cow path led alongside of it, and the Sunday services were disturbed by the lowing of the cows and the curses of the hired men. To this Portiuncula the amiable character of Father Bonaventure, his patient words and apostolic zeal attracted the neighboring Catholics, and many whom inquisitiveness first led to the little chapel were impelled to return from a sense of duty.

3. *The Church.—Dedication*

Father Bonaventure had already gone in quest of a suitable place to build his church and monastery. Sites were inspected and kept *in petto* on Broome, Chrystie and Norfolk streets; at last he purchased property 100 x 200 feet on Columbia Street for $40,000; this he sold again, and in the latter part of February he bought the lots on which the church now stands, 75 x 100 feet, for $21,000. Excavations were immediately begun and the cornerstone was laid March 3, 1867. Father Bonaventure speaks of the services of this day in a letter to his Superior, dated April 5th. In this he says: "Last Sunday was a day of joy for me and my people. Third Street parish (the Redemptorist Fathers) loaned the decorations for the altar, its orchestra, etc. I have a real Portiuncula. The church is now filled every morning. I reside at St. Francis' Hospital, near the Redemptorist Fathers, and these and the priests at St. Nicholas' Church do all in their power to assist me; the blessing of God apparently rests on this new undertaking. From May 1st I have rented a house, and must have an assistant. . . . There is plenty of work."

Three weeks later, April 25th, he again pleads

CHURCH AND SCHOOL OF OUR LADY OF SORROWS, PITT ST., NEW YORK.

for help. "My work is progressing well; if I only had a few helping hands! I have a large number of people who have ten and twenty years on their conscience, and now wish to atone for their past neglect by redoubled fervor. The pews in my little chapel are nearly all rented. My Sunday collection amounts to from $30 to $40; every morning from $1 to $3. No collection is taken up on week-days, but the people leave their offerings on the organ. . . . I would wish and kindly ask that my confrères soon pack their trunks, because I must solicit alms, and the care of the parish is becoming a matter of secondary importance. . . . They should bring, first, a good amount of courage for hard work; second, a candid heart and mind; third, a little humility and obedience; for all other needs I will provide with the help of God." Father Daniel and Brother Seraphin came to his assistance in May, and lived in the house which Father Bonaventure had rented on 211 Stanton Street.

The first baptism is recorded on April 12, 1867, Albert Albinus Greis, baptized by Father Bonaventure; the first marriage May 19th, Fred. Loeheflem to Anna Kneier, Father Bonaventure officiated.

Father Bonaventure speaks of the progress of the church in his letter to Father Francis dated Sept. 27th: "The building is rapidly advancing, and will soon have reached half its height; by the middle of December it will be under roof, and we will then occupy the basement. The dimensions of the church are 65 x 100 feet. With its wide galleries extending through the whole length of the church it has a seating capacity of from fourteen hundred to fifteen hundred people." Architect Henry Engelbrecht made the plans and estimated the building at $80,000; the furniture of the church cost $12,000.

The construction of the church progressed more rapidly than Father Bonaventure had anticipated; the dedication took place Oct. 4th. In solemn procession, amid strains of music, and escorted by a posse of twenty-five policemen, Father Felician of St. Nicholas' Church carried the Blessed Sacrament from the temporary chapel to a more becoming throne prepared in the basement of the church until the upper church would be completed.

The parish at that time must have counted upwards of seven hundred families; at least the one hundred and thirty-seven baptisms and twenty-

eight marriages in 1867, and the two hundred and fifty-three baptisms and sixty-three marriages in 1868, seem to justify this assumption; besides, Father Bonaventure states that in 1868, half of his fourteen hundred to fifteen hundred sittings had already been rented. But there was many a lost sheep and prodigal son and daughter among them who had still to learn the beauty of the house of God, and many indifferent and lukewarm who had to be fired with divine fervor to cherish the precious gift of faith and to profess it in a practical Catholic life. Nothing could serve this purpose better than a mission. As soon as the church was completed and dedicated by Archbishop McCloskey, Oct. 4, 1868, Father Francis and Father Anthony opened a mission, the result of which was extraordinary.

Now when this neglected flock had again learned the value of faith and the necessity of religion, when their slumbering convictions had been aroused to a vital influence over their actions, the contributions, although small, flowed liberally and from grateful hearts. The debt on the parish was a heavy one, too heavy considering the scanty means of the parish, the bulk of which was made up of common laborers, and the

times when work was scarce, and the want of employment ate up the savings of better days. But the sturdy Germans wanted an edifice worthy of the Almighty, and were willing to make great sacrifices to this end.

4. *The School*

The church alone makes neither the perfect man nor the perfect Christian. Unless a Christian education has from infancy imparted a deeper knowledge of religion, unless the truths of religion have become not only part of the mind, but part of the heart, and, as it were, part and parcel of daily actions, religion is not more than a thin coat of varnish which time and evil influence will wear off. These good people were not satisfied with a church; they wanted a Catholic school, irrespective of cost and sacrifice. The little school conducted in the saloon had been removed to the basement of the church as soon as this was vacated, and here the Stutzer Brothers enriched the young generation with whatever knowledge they could impart.

Father Bonaventure's next task was to purchase the lots north of the church to Stanton Street. This property belonged to a family of

eight children, one of whom was still a minor, and to make things more complicated, he had gone to California and could not be traced when the property was to be sold. He had reached his majority in 1871, and the three lots were offered at auction sale in Trinity Building. Father Bonaventure had previously made an offer of $60,000, which was refused, but succeeded in buying the property for $27,400 at the auction.

When Father Bonaventure was again called to St. John's parish at Thirtieth Street, in March, 1871, Father Lawrence Vorwerk replaced him as rector of the parish and Superior of the hospice. Father Lawrence was succeeded by Father Ivo Prass in Feb., 1873. In spite of a debt of $60,000 resting on the parish Father Ivo had to yield to the repeated requests of the parishioners for something better than their primitive basement school. A meeting of the trustees, held Sept. 7, 1873, decided to proceed with the work; in a second meeting, Jan. 21, 1874, Father Ivo and the Messrs. M. Reinhard, M. J. Adrian and J. Schappert were appointed as committee; on Feb. 17th the plans of Mr. Wm. Schickel were accepted and approved by Father Francis and his consultors.

The excavations had not yet begun when the papers reported that Pitt Street church would soon be sold at auction; on account of the neglect of some legal formalities the church property had been entered as taxable property. What might have been settled by the payment of $400 now cost the parish $2,000; the error was corrected, and church and school were henceforth free from taxation.

May 17th was set apart for the laying of the cornerstone of the school. Father Francis had given a retreat to the Fathers and Brothers of the East, and accepted the honor of performing the ceremonies. He preached at the morning services, and Father Fidelis remarks in his diary: "The people of Pitt Street were never praised more than on this occasion. After many rainy days heaven smiled on this event; the societies of St. Nicholas' and St. Alphonsus' Church were present with those of the parish. The Rev. Aug. Wirth, rector of St. Alphonsus' Church, preached the sermon, the 'Harmony' and the parish choir rendered several pieces, Loesch's band played appropriate airs, and a vast crowd of people looked on while the impressive ceremonies took place. A solemn *Te Deum* concluded the cele-

bration; $400 were collected, another token of the generosity of the East Side Catholics."

While the school-house was going up, the sculptor J. Murray gave life to a block of Nova Scotia stone representing Our Lady of Victory; it was blessed by Father Ivo and raised to its pedestal July 7th; henceforth the Blessed Virgin crowned and protected church and school. The school was dedicated Dec. 6th, after Vespers. Singing the *"Miserere,"* the procession went from the church to the school-hall, which was crowded. Here the Very Rev. William Quinn blessed the building from the stage. The Rev. Anthony Kessler spoke in German on the importance of Catholic training, Very Rev. W. Quinn addressed the assembly in English. The school was opened Jan. 2, 1875, with four rooms for boys and four for girls, the boys at first under the care of the Christian Brothers, later of the Brothers of Mary of Dayton, Ohio, the girls entrusted to the Sisters of St. Dominic. The Sunday after the dedication, Dec. 13th, a fair was opened for the benefit of the school.

During the seven years of its existence the parish had progressed wonderfully. It had its different societies and sodalities, and its public

library since 1869; the influence of the Fathers was becoming more perceptible in making the members more attached to their church and school, in uniting them, as it were, into one family. When once religion assumes its proper place in the life of man, when it is not considered as a Sunday or holiday diversion, but as the inner guide of man's actions, it makes him forget personal interest and selfish motives, it raises him above clannish strife; the actions of man are dominated by a higher will, they proceed from a more exalted source and aim at a loftier end than material interest. To imbue the people with this spirit, the Fathers spent many an hour in school, modeling the sensitive hearts of the children, many an hour in the pulpit refreshing and deepening religious conviction, and long and tedious hours in the confessional reconciling, instructing, encouraging, strengthening penitent sinners. The task was as pleasant as it was arduous, for they had a well-disposed and grateful flock; their school-rooms were filled, their church was thronged at every Mass on Sundays, at every afternoon and evening service, on week-days as well as on holydays of obligation. They beheld the fruits of their labors day after day, especially

INTERIOR OF CHURCH OF OUR LADY OF SORROWS, PITT ST., NEW YORK.

on extraordinary occasions, for instance, during the mission of 1875, given by Father Francis and Father Leonard, the details of which we take from the diary of Father Fidelis; they need no comment.

5. *The Mission of* 1875

Feb. 28th, Father Francis, Commissary General, opened the mission. The first week for the women; attendance sixteen hundred at the opening.

March 5th. The Fathers heard confessions from 5 A.M. to 11 P.M.

March 6th. More confessions than ever before. The work of divine grace clearly visible. . . . Confessions heard till 12 P.M. Unanimous opinion: it is a time of grace.

March 7th. Solemn High Mass for the married women at 7 o'clock, Father Ivo celebrant. Before holy communion a short address by Father Francis. Father Ivo distributed holy communion for an hour, then he completed his Mass; Father Francis distributed holy communion till 9 o'clock. Then solemn High Mass for the young women; the distribution of holy communion lasted till 10.30. In the after-

noon Father Leonard preached and vested six hundred and forty women with the Blue Scapular.

In the evening, instruction for the men, fourteen hundred present.

March 10th. The number of men attending the mission increases daily. A great change for the better perceptible.

March 12th. The confessionals are besieged. God knows how many have gone to confession who have not been practical Catholics for many years. A time of grace, such as neither Father Francis nor Father Leonard has ever witnessed.

March 14th. At 8 A.M. the church packed with men; more than one thousand received holy communion. How many tears were shed in the confessional, how many at the communion railing, even by men! P.M. Over five hundred men took the Scapular. Opening of the mission for the young men.

March 18th. The number of young men steadily increasing.

March 19th. Feast of Our Lady of Sorrows. Rev. M. Schraeder, celebrant, Rev. F. Siegelack, orator. Loesch's orchestra.

March 20th. Feast of St. Joseph (trans-

ferred). Six priests heard confessions all day, till 11 P.M.

March 21st. Palm Sunday. 8 A.M. Father Ivo, Superior, sang High Mass, Father Francis preached. Seven hundred young men received. 3 P.M. Four hundred young men received the Scapular. In the evening, close of the mission. Blessing of the mission cross. *"Te Deum."*

March 24th and 27th. Confessions till 12 P.M.

March 28th. Many more were vested with the Scapular.

Besides this mission and the one mentioned in 1868, other missions were held in 1881, 1889, 1895, and 1903.

To judge from the number of baptisms the parish had the largest number of members from 1873-1875; then the number of infants and adults baptized was five hundred and fifty-one, five hundred and sixteen, and five hundred and eleven respectively; after that the number never rises to five hundred, except in 1884 (five hundred and eleven) and 1886 (five hundred and six); then there is a steady and rapid decrease owing to the influx of Jewish immigrants, until the minimum sixty-three is reached in 1904. But the debt on the parish is also highest in the '70's

a debt of $176,000 is claimed for 1879, and the hard-working members earnestly set to work to diminish it.

The Chapter held in Feb., 1876, sent Father Joseph Pickel to succeed Father Ivo; after an administration of two years and a half he was replaced by Father Lawrence Vorwerk, July, 1878. Father Lawrence remained rector of the parish and Superior and Guardian of the monastery till March, 1888; with such able and popular assistants as Fathers Paschal, Bernardin, Fidelis, Louis, Timothy, and Casimir, the parish developed and increased in the same ratio in which the debt decreased. Since May, 1881, the parish has its representatives among the clergy, in different religious communities as lay Brothers and a large number of its young ladies in the convent.

6. *The Monastery.—Present Condition of the Parish*

After many fruitless trials, the property back of the church was at last purchased in 1881; 23 x 25 feet were added to the church, and gave it a splendid sanctuary; on the remaining 23 x 75 feet the Sisters of St. Dominic erected their con-

vent. The Fathers hitherto had temporary rooms in a part of the school-building, with the entrance on Pitt Street. The hospice, however, was to be transformed into a monastery, for which purpose better accommodations were required. An appropriate three-story building was erected in 1881 on Stanton Street, canonically established as a monastery Dec. 17, 1881, and dedicated by His Grace, Archbishop M. A. Corrigan, on the feast of the Seven Dolors March 31, 1882. It cost the Fathers their little patch of green with its sparkling fountain, their only place of recreation between the towering walls of the crowded city.

In 1886 Archbishop M. A. Corrigan determined the limits of the parish. According to the decision of his Grace, the parish extends on the north to Third Street, on the west side to Avenue B and Essex Street; on the southeast it is bounded by Rutgers Street, on the northeast by South and Front streets, and on the east by the East River.

The condition of the parish in 1886 could not be better described than in the words of Father Francis (*"Missionsbericht,"* p. 12): "The size of the parish may approximately be determined

by the following facts: On ordinary Saturdays four (on the eves of feast-days five) priests hear confessions from 3 P.M. till 10 P.M.; on Sundays and holydays the church is filled four times for holy Mass, each time with a different congregation. The number of school-children also gives an idea of the size of the parish. At least seven hundred families belong to the parish. Where do they live? The records of the parish contain only half that number of names. If a priest, as is frequently the case, is called forty and sixty squares to a sick person, and is then ushered up the five or six stories of a tenement house, where he finds the poorest of the poor, our question may be answered. One might sooner call the church of Our Lady of Sorrows a mission church than a parish church; the parish is made up of comparatively few rich people, with a large number taken from the middle class, whereas the greatest part consists of poor day laborers and servant girls. Still we have not another parish that shows so great an attachment and gratitude toward their church and their priests, although situated in the midst of Jews, who year after year settle in greater numbers in the neighborhood of the church and buy up the property. This

threatens its existence, and will reduce it to a mission church within a few years. Let us hope that this will not take place before it is financially safe. It is surprising that while the practical members of the parish are leaving, the school is increasing in enrollment. The boys' school, conducted by five Brothers of Mary, has an attendance of three hundred and thirty scholars, the girls' school, in charge of seven Dominican Sisters, three hundred and ninety-five scholars, total seven hundred and twenty-five."

Father Francis' apprehensions proved true. The influx of Jewish immigration continued steadily, and at an increased rate during the term of Father Gabriel (1888-1891). The number of baptisms, which might serve as a standard for other items, decreased from four hundred and sixty-four in 1888, to three hundred and twenty-seven in 1891. Father Jerome, who was guardian from 1891 to 1897, found himself compelled to engage Sisters to teach the boys in place of the Brothers of Mary. Sept. 18, 1892, what was left of the once flourishing parish celebrated the twenty-fifth anniversary of its existence. The Rt. Rev. Bishop W. M. Wigger of

Newark sang Pontifical High Mass, at which the Rev. F. W. Wayrich, C.SS.R., preached. The Rt. Rev. Abbot Hilary Pfraengle of Newark sang Pontifical Vespers in the evening and the following day a solemn Requiem High Mass for the deceased of the parish, at which Father Bonaventure, the founder, spoke in pathetic words of the departed pioneers. The Married Ladies' Sodality celebrated its jubilee May 20, 1894, with a solemn High Mass sung by Father Lawrence Vorwerk, for many years their esteemed director; the sermon was preached by Father Bonaventure. The Young Ladies' Sodality followed on Sept. 7, 1876; Father Anastasius Duckgeischel graced the occasion by a very appropriate sermon. On Oct. 5, 1896, the St. Aloysius Young Men's Society could review with pride their twenty-five years of its existence. The Rt. Rev. John M. Farley, auxiliary Bishop of New York, honored the society with his presence, singing the Pontifical High Mass. When Father Capistran Claude succeeded Father Jerome in 1897, another attempt was made to induce the people of the parish to remain by making the interior and exterior of the church more attractive.

While the services were conducted in the school-hall from May till Sept., 1899, the church underwent substantial changes. On a thorough investigation it was found that one of the four pillars on which the upper structure and cupola rested, had sunk; this was remedied. The staircase leading to the church was removed, and replaced by another which gave greater security on icy days; a large rosette was inserted above the entrance, and above this a beautiful relief representation of Our Lady of Sorrows; Bernard Schaefer of Schleisingerville, Wis., built a new organ for $4,000; the galleries were removed, and the seating capacity reduced to 700-800; a new baptistery was constructed as an additional ornament to the southeast corner; the church and altars were newly decorated; new and larger windows added light and beauty to the edifice; Brother Gottfried furnished the new pulpit; the confessionals were changed; a second cupola over the sanctuary surrounded this with a halo of light; but what enhanced the beauty of the church most were the oil paintings, the work of Mr. Lamprecht. In the cupola above the nave of the church the sorrows of our blessed Lady are represented in seven compartments; on the

left wall of the church facing the altar and within the sanctuary the death of St. Joseph is vividly depicted; on the opposite side, is seen St. Francis on his death-bed, blessing his native town Assisi. On the left side of St. Anthony's altar this eloquent saint is seen teaching a group of Church dignitaries on one side and a number of Religious of different Orders on the other; the painting above St. Francis' altar to the right illustrates the institution of the Third Order, St. Francis in the center holding the Rule, surrounded by saints representing all walks of life, all races and countries; to the right and left of the high altar are the insignia of the Franciscan Order and of the Papacy. The right and left walls of the church are each decorated with four groups of saints; on the right side facing and beginning at the sanctuary we see SS. Clare, Coletta, and Veronica Jul.; SS. Lawrence of Brundusium, Bonaventure, and Felix of Cantalice; SS. Catharine, Teresa and Barbara; SS. Stanislaus Kostka, George and John Berchmans. On the left wall SS. Benedict of Nusia, Dominic and Vincent de Paul; SS. Rose of Lima, Agnes, and Blessed Mary Alocoque; SS. Boniface, Turribius, and Patrick; SS. Monica, Helena,

and Frances of Rome. On the wall of the presbytery St. John the Baptist is appropriately depicted. New York City may have many churches that surpass Our Lady of Sorrows in grandeur, but it has few that inspire greater devotion and are more suggestive of prayer and meditation. This effect is especially perceptible when one enters the church after traversing the modern Babylon. These repairs added $38,000 to the debt of the parish, and the good people, now shrunk to a small remnant, are bravely reducing the burden.

The parishioners again attended services in the church on Sept. 30, 1899; the solemn opening was celebrated March 25, 1900, with a reunion of the present and former members of the parish at a solemn Pontifical High Mass celebrated by the Rt. Rev. Bishop J. M. Farley, assisted by Revs. J. B. Mayer of St. Nicholas' and Michael Reinhard. Father Bonaventure delivered the sermon. There were present in the sanctuary the Revs. Ant. Lammel, Geo. G. Huntmann, Fr. Siegelack, Aug. Stehle, Theo. Bamberg, Pet. Dauffenbach, H. J. Mertens, Fathers Bernardine, Timothy, and a Dominican Father. Father Casimir, rector from 1900 to 1903, com-

pleted the repairs by supplying the church with a hot-water heating apparatus.

7. *The Italians*

During Father Timothy's term, 1903 to date, the church of Our Lady of Sorrows entered on a new mission. Foreign immigration has brought a large number of Italians to our shores. The census of 1900 gives New York City 400,000 Italians. The Italians are not the people to build or support churches of their own, as the other nationalities have done and are still doing, and unless the Germans and the English provide for their spiritual welfare, there is danger that they will drift to other churches or cease attending to their religious duties. The notice *"E proibito sputare sul pavimento"* strikes one's attention upon entering the church, and shows that Italians frequent the edifice. In 1902 Archbishop J. M. Farley sent a special request to the Fathers to provide for their spiritual needs; they did so for a time by inviting Italian priests. Rev. Louis Rippstein, D.D., occasionally preached to them and heard their confessions, then Father Bonaventure, O.S.F., from the Holy Land took up the work; in the meantime

Father Theophilus has prepared himself for the work, and is now assisted by Father Venantius. Their task is arduous, but all the more meritorious.

At present the parish counts some one hundred and fifty families who are regular attendants, but scarcely a week passes in which one or more families do not remove either to Brooklyn or the Bronx. That the parish is in an unquiet, shifting condition is shown by the fact that the school attendance of Sept., 1904, amounted to four hundred and two children, two hundred boys, two hundred and two girls (one hundred and sixty-nine Germans, one hundred and seventeen Slavonians, ninety-two Italians and twenty-four Irish), dwindled down to two hundred and eighty-eight till May, 1905. The different men's societies, St. Bonaventure's, St. Anthony's, St. George's, St. Lawrence's, have combined accounts and membership, and are now known as St. Joseph's Society. What the future of this parish will be, is known to God alone, who has brought about this condition for His own ends. Praised be His holy name!

CHAPTER IV

St. Francis' Monastery and Clericate, Milwaukee, Wis.

1. *Early Negotiations*

The idea of erecting a monastery in the city of Milwaukee dates back to the origin of Calvary Monastery. The inconvenience and the expense in sending the candidates for ordination from Calvary to the city made such an establishment a necessity from the very beginning. Bishop J. M. Henni also was anxious to have the Fathers in his episcopal city; he had given his consent, and procured the permission from Rome as early as Aug. 23, 1861. Probably the same year Mr. John Fr. Baasen purchased for Father Francis the property on which the Schunk and Hellberg Brewery stood. This consisted of two lots 100 x 150 feet each, at the corner of Walnut and Ninth streets. Nic. Schunk had died Feb. 4, 1859, leaving a widow and five children, aged two to fourteen years. The widow Schunk became Mrs. Peter Gerstner shortly after the demise of her first husband. Louis Hellberg

brought an action (Nov. 23, 1860) against this Mrs. Mary Gerstner to reclaim certain rights in connection with the Schunk and Hellberg estate, and while the lawsuit was pending the purchase was made. May 15, 1864, Father Francis signed a note of $3,000 for the purchase of the Gerstner property. The agreement was to pay $400 at the delivery of the deed, $600 within the year 1864 at seven per cent. and $2,000 at seven per cent., payable within four years from the time of the delivery of the deed in parts not less than $500.

Father Francis had already paid $2,000 when, on June 12, 1865, he sent Father Bonaventure, at that time Vicar of Calvary, to prepare the vacated brewery for a provisional hospice. But there was an element in Milwaukee in those days that was not at all desirous of seeing the friars settle in their midst. The so-called Know-nothings were not only hostile to foreigners, but to religion in any form, in particular to the Catholic religion. Scarcely had Father Bonaventure hired men to raise the roof of the brewery for another story, when a band of rowdies headed by a woman appeared on the scene, and compelled the laborers to leave. Hon. J. G. Jenkins,

Father Bonaventure's lawyer, was highly indignant at this action, and insisted on protecting the Father's rights by a posse of armed men; but Father Bonaventure desired to establish his cloister as cloisters had always been founded, not by force of arms, but in a peaceful manner, and, therefore, rather than tolerate violence, forfeited his rights. A peaceful adjustment of claims was thwarted by the anti-religious spirit which then infected even the courts; the place and project was abandoned, and luckily so. The corner of Ninth and Walnut streets was too close to the neighboring parishes to allow the Fathers a neutral field of labor. Their plan was not to establish a parish, but merely to erect a monastery and chapel, a quiet place of study and prayer for the young clerics; still it was feared they might interfere with the work of the parishes and take away the people from the parish services.

Father Bonaventure resided with Rev. F. X. Krautbauer, the chaplain of Notre Dame Convent. It was he who called the Father's attention to the site on which the present monastery stands. The place was called Sherman's Addition, and owned by H. J. Silkman, from whom the block was purchased Aug. 24, 1865, for

OLD CHURCH OF ST. FRANCIS, MILWAUKEE, WIS.

$5,350. The embarrassment in which Calvary monastery found itself at that time would not allow the Fathers to build a home at once, but some improvements on the property were made to render it exempt from taxation. There were neither walks nor a fence, the surrounding streets were not graded. North Avenue, three blocks distant, formed the limit of the city; the fields to the right and left gave pasture to the grazing cows; the name "gully," commonly applied to the sixth ward, was truly applicable to the Silkman block; its southern part was a gravel pit.

Father Bonaventure had the commission and the blessing of his Superior, but no means to defray the expenses of the purchase and the improvements; he therefore undertook several missions in Iowa, and solicited alms for his monastery. He returned with $1,600 to meet the first payment. Then he conducted a retreat at the Notre Dame Convent, and Ven. Mother Caroline, who had shown herself so generous toward Calvary, proved that her generosity had not abated. But Father Bonaventure was not destined to build the monastery at Milwaukee; a more promising field was reserved for him in New York; thither he was sent in January, 1866,

and the continuation of his work was postponed for want of men until the conflagration in Calvary (Dec. 26, 1868) made a branch monastery at Milwaukee a necessity. Father Francis was able to replace the rector of the college by the newly ordained Father Didacus Wendl, and entrust Father Ivo with the building of the monastery. In the meantime Rev. F. X. Krautbauer and Mr. M. Baasen secured the place, and made the payments when due, the former advancing his own money without interest.

2. *Father Ivo Builds the Monastery*

From the diary of Father Francis, preserved in the archives at Detroit, we learn that he left Calvary with Father Ivo July 5, 1869, to erect the monastery. The contract for the mason-work with the Kraatz Brothers was signed July 6th; August Schellberg of Calvary undertook the carpenter-work. The excavations were immediately begun and completed by July 30th. The masons began to lay the foundation Aug. 3d, and Sept. 26th, the walls were completed up to the cornice. Father Didacus Wendl celebrated his first holy Mass at St. Joseph's, his parish church, Sept. 26th, and the eloquent address of Rev. F. X.

Krautbauer made a favorable impression on the people and disposed them to be generous toward the new monastery, as will be seen from the sequel. While the monastery was building Father Ivo lived with the Klein family, and said Mass at the Notre Dame Convent; he superintended the building and solicited alms in the neighboring parishes. His account-book for the year 1869 shows an outlay of $5,252.49 for building; capital raised $6,408.60; capital disbursed $6,432.05, leaving a debt of $4,800. On Oct. 24th, he reported to Calvary that the building was under roof, and on Dec. 6th, Father Francis arrived for the dedication, with Father Fidelis Steinauer and the Tertiary Brother Vincent Hammer; the last-named were to be stationed at the new monastery. For the following facts we are indebted to the faithful pen of Father Fidelis Steinauer. The work was not so far advanced as was expected; a part of the chapel had but one coat of plastering, the other part was not even lathed; still the dedication was to take place; great activity was displayed in and about the house: the men were removing the rubbish while the women were preparing the church.

At 10.30 A.M. of Dec. 8th, Very Rev. M. Kundig, Vicar General, blessed the chapel and the monastery and sang High Mass. Owing to the feast of the Immaculate Conception, the secular clergy could not take part. There were present in the sanctuary Father Francis, Father Ivo, Father Fidelis, and Brother Vincent. The singers had placed a melodeon in the adjoining infirmary of the monastery, and through a little window their voices were heard. Father Francis delivered the sermon to an audience that taxed the capacity of the little chapel and surrounded it. The speaker said in part:

"St. Elizabeth thought more of the cloak of St. Francis than of her own costly raiment. A part of this cloak has come to Milwaukee this day, we hope with the blessing of St. Francis. The question has been mooted here in Milwaukee, whether the introduction of the Capuchins into this city is opportune. As long as Christ preaches poverty and self-denial from His cross, the Church will not cease to show these doctrines practically observed; practical examples of poverty, self-denial and obedience are nowhere more necessary and effective than where licentiousness and luxury are rampant—that is to say, in large

ST. FRANCIS' CHURCH AND MONASTERY, MILWAUKEE, WIS., IN 1907.

cities. To judge from the warm reception and the help tendered us from all sides, there are many people in Milwaukee who appreciate the Religious. It will be our task to meet their expectations; they will find us loving fathers in the confessional, true friends of the poor at the monastery gate, and faithful helpers at the altar. Should a public calamity befall the city, e. g., the plague, we will know our duty as sons of St. Francis, and act as these have acted at all times." The monastery wing was 107 x 30 feet; the chapel, which was open to the public during service hours, 66 x 22 feet and 14 feet high; the space above the chapel was used for the library and community.

3. *Primitive Condition.—The Parish*

On the following day Father Francis and Father Ivo departed, the former to give a mission in New York, Father Ivo to collect alms for his monastery. Brother Vincent also joined in this work occasionally, while Father Fidelis remained at Milwaukee. The good neighbors supplied him with everything he wished for, while he shared his meals with the poor that called on him. The early Mass was well at-

tended by the laboring class, even on week-days, while every Sunday afternoon brought a large number to listen to the instruction and receive the blessing. On Dec. 26th, the Third Order was organized with thirty ladies and three men; Mr. C. Runte was chosen treasurer; henceforth the meetings were conducted monthly. Father Ivo returned Dec. 31st, for a short rest, and Father Fidelis was sent on a collecting tour through the neighboring counties. Everywhere he met with unexpected generosity, and endeavored to prove himself grateful for the liberal alms by assisting the priests at the altar, in the confessional, and the pulpit. After spending the morning in the church he passed from farmer to farmer collecting money, victuals, and grain; but what he left at the different houses was worth more than he had received, for Father Fidelis was always bent on doing good; here enmity ceased, there a better understanding was established between the pastor and his flock, now a hardened sinner was touched by the simplicity and austere life of the good Father; then again a charity was inaugurated in a parish, and the good priest passed on, leaving blessings in his trail.

It was not at first the object of the Province to

take charge of a parish in connection with the monastery; still, a public chapel for the accommodation of the Tertiaries and the public at large formed the plan from the beginning. The chapel which both the community and the public had heretofore used was now reserved for the exclusive use of the monastery, and a new frame-building was added which had six hundred sittings. It was begun on June 7th and dedicated to the honor of St. Francis, July 31, 1870. The little monastery with its humble chapel began to attract the Catholics, many of whom settled in the vicinity in hopes that the Fathers would change their plan and organize a parish. The hopes soon became entreaties and petitions, in which the Bishop joined, and the Fathers were compelled to submit to the inevitable. Bishop J. M. Henni gave his permission to Father Francis in presence of Father Ivo, April 12, 1870. The St. Francis' Society was organized to provide funds to build, the young men organized under the patronage of St. Anthony, June 13, 1870; the ninety-nine subscriptions collected by the St. Francis' Society were handed to his Lordship, Dec. 11th. At that time Milwaukee had 71,464 inhabitants, the Sixth Ward, 1,700;

St. Francis' parish was the eighth in the city. The first baptism is recorded on April 8th, the first marriage on April 27, 1871; the records of this year show twenty-seven baptisms, three marriages, and five funerals. As soon as the chapel was completed, a school was built to accommodate four hundred children, and dedicated Aug. 15, 1871.

4. *The First Clerics.—The Different Guardians*

Father Anthony Rottensteiner came to Milwaukee with four clerics, Fraters Chilian, Jerome, Louis, and Augustine, June 21, 1871; the canonical erection of the monastery and clericate dates from April 19, 1872. A month later two clerics were ordained and said their first holy Mass, Father Chilian at Calvary and Father Louis as the first in St. Francis' Church, Milwaukee. In October and November a spacious hall was erected on the corner of Fourth and Harmon streets for the different societies and for entertainments. When the year 1873 was ushered in, monastery and parish had still a debt of $36,015, which was increased by $2,000 before its close. This debt was not left to the parish alone. Father Ivo had collected $2,034

PARISH LIBRARY, ST. FRANCIS' CHURCH, MILWAUKEE, WIS.

in Pennsylvania, and the Fathers constantly gave missions and collected in many parishes throughout the State.

The Provincial Chapter, in February, 1873, placed Father Lawrence Vorwerk in charge of parish and monastery. After the different buildings had been erected by Father Ivo it became the mission of Father Lawrence to enliven the inner spirit of the parish and monastery; still he, too, had to consent to a great amount of exterior work and worry. The ever-increasing parish demanded a larger and better church; this wish was fulfilled to the satisfaction of all, when, on Feb. 8, 1877, a stately church 140 x 61 feet, and 51 feet high, was erected in Romanesque style, according to the plans of Wm. Schickel of New York, at a cost of $80,000.

Father Lawrence was succeeded in July, 1878, by Father Anthony Rottensteiner, under whose administration the old church was arranged for school purposes, while nothing was left undone to make the new church a gem in which everything directed thoughts and aspirations heavenward. During his term he was compelled to divide his energy between St. Francis' parish and the organization of a new parish and the erection

of a church and hospice at Holy Cross, opposite the Calvary Cemetery. His successor, Father Luke (1882-85), provided the church bells and the grand organ; Father Jerome (1885-88) made many repairs in the monastery and prepared to erect a new school, dedicated under Father Ignatius (1888-94), Aug. 18, 1889. A separate school for the girls was built by Father Alphonse in 1899. Since 1904 St. Francis has a free school, ably conducted by the School Sisters of Notre Dame; the seventh and eighth grade of boys are in charge of Mr. J. Meier. Father Ignatius completed the monastery by erecting the east wing, 113 x 29 feet, and by adding 13 feet to the monastery chapel in 1892.

5. *Evil Designs the Source of Good*

While this was done, the enemy of all good could not quietly look on; it aroused his wrath to behold building after building arise for the service of God, where future generations were to be trained for life and for heaven. It must have been at his instigation that some wicked hand set fire to the church on the morning of April 19, 1893, a conflagration which might

have leveled all the buildings to the ground, but that it was soon discovered. The alarm sent in, within twenty minutes the courageous firemen had set a limit to the ravages of the flames. One confessional, several stations, and about twenty pews were totally destroyed, the oil paintings badly blistered, the decoration of the church entirely marred; in fact, nothing escaped injury from the heat and smoke. The damage amounted to about $6,500, covered by insurance. But evil designs are often the source of good. The parish now decided to contribute $3,500 more to make the interior of the church harmonize with its exterior. The damaged furniture was replaced, the entire church neatly decorated by Mr. Liebig of Milwaukee; its walls adorned with representations taken from the life of St. Francis, by Mr. W. Lamprecht. Now the children of St. Francis' parish behold their patron saint taking leave of his father; they see Pope Innocent III. approving his Rule; they view the saint preaching to the Sultan; obtaining the indulgence of Portiuncula; represented as friend of nature and friend of the poor; they see him blessing his native city and dying in extreme poverty. Moreover, the paint-

ing above the high altar shows him receiving the greatest proof of divine love, the stigmata; and in St. Anthony's chapel we find a symbolical representation of the institution of the Third Order; while on entering the church the beholder first meets the triumph of Christianity high up above the sanctuary. In its present garb the church is very inviting, and the people declare that it disposes them to prayer. Their assertion is borne out by the fact that at all hours of the day pious worshipers may be seen adoring the Blessed Sacrament, and Catholic visitors to the city seldom fail to give St. Francis' a call.

Oct. 4-6, 1895, the parish celebrated its jubilee with a solemn triduum; it had then reached its zenith in number; let us hope that the zealous spirit of the parish will never abate, and that it will continue to do good for many years to come.

6. *The Harvest of Death in the Monastery*

Frater Benedict Kunz of Brooklyn, aged twenty-two, died April 23, 1881.

Father Charles Brandstetter, of Switzerland, aged forty-seven, died April 10, 1882.

Frater Emmeran Kastenmeier of Bavaria, aged twenty-one, died Dec. 14, 1890.

Father Bonaventure Henggeler of Switzerland, aged thirty-two, died Jan. 22, 1895.

Frater Gaudentius Trepl of Bavaria, aged twenty-five, died July 17, 1895.

Frater Beda Bode of Germany, aged twenty-seven, died Nov. 12, 1901.

Brother Joseph Walter of Germany, aged fifty-eight, died Oct. 31, 1902.

Father Anthony Rottensteiner, aged seventy-three, died Feb. 19, 1903.

Brother Herman Benziger of Einsiedeln, aged forty-one, died Feb. 2, 1905.

R.I.P.

CHAPTER V

St. Fidelis' Monastery and St. John the Baptist's Parish, New York City

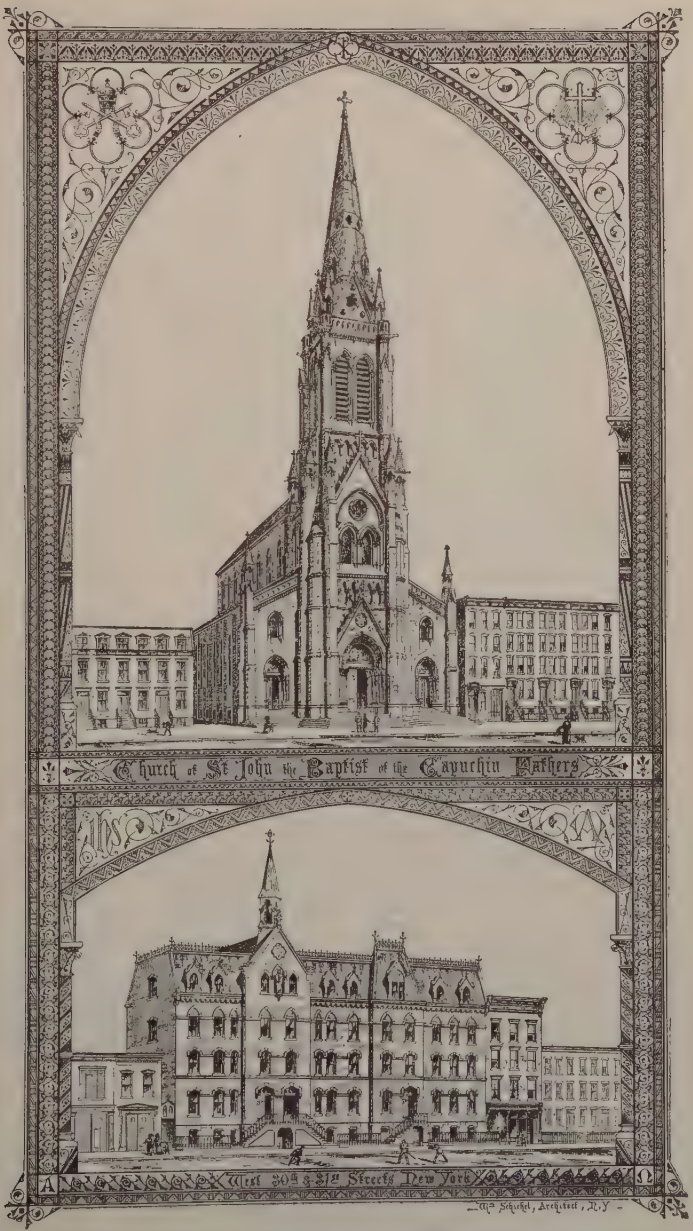
1. *A Desperate Task*

It is remarkable, in the history of Calvary Province, that in the foundation of its houses the Fathers had either to overcome great difficulties in organizing their parishes and building their monasteries, or to contend with still greater obstacles in reforming existing parishes which were offered to them. We have already recorded the sad experience of Father Bonaventure in connection with St. John's parish in 1866. His failure at St. John's gave birth to the parish of Our Lady of Sorrows. On the return of Archbishop McCloskey from the Vatican Council in 1869, the unfortunate condition of the parish of St. John was a matter of deep concern to him; the church was on the point of being sold to a Protestant sect, and his Grace offered the parish to Father Bonaventure if he succeeded in preventing this calamity and in restoring

peace. With his Superior's permission he once more attempted what appeared to him a fruitless task. A month of earnest prayer and patient entreaty elapsed, and the good pastor threatened to abandon church and parish to their utter ruin if, within a few days, submission to the lawful authority was not made and the deed forthcoming. This insured complete success. His knowledge of the human heart soon made Father Bonaventure master of the situation. But before we relate the effective work done at this parish we will briefly sketch its inglorious past.

St. John the Baptist's claims the honor of being the second Catholic church built by the Germans in the city of New York. When the Germans on the East Side had erected St. Nicholas' Church in 1836, the German Catholics of the West Side showed themselves no less eager to have their own church, where they could be instructed in their mother tongue. They constructed a small frame church on Thirtieth Street, near Seventh Avenue, which was solemnly dedicated to St. John the Baptist on Sept. 20, 1840. It was attended as a mission church until Rev. Zachary Kunze, O.S.F., became its first pastor. Father Zachary was compelled to re-

sign in 1844, on account of the obstinacy of the trustees, who demanded full and exclusive control of all parish affairs. The church was interdicted for a year, when the Rev. J. A. Jakop undertook to convert the unruly spirits of the parish; but he, too, failed, and the church was again closed in June, 1846. After some time it was occasionally attended by Rev. J. Nagl and Father Felician, O.M.Cap. On Sunday morning, Jan. 10, 1847, the edifice was destroyed by fire, and the congregation now erected a brick building, which was dedicated by Archbishop Hughes, March 14th of the same year. Until 1851, the services were conducted by the pastor of the church of the Nativity on Second Avenue. Father Lutz was now appointed, who, after four months of energetic work, combined with an exemplary life, recorded in the parish books: "On account of the obstinacy of the parishioners this church was closed and the administration of the Sacraments prohibited by order of his Grace, Nov. 24, 1851." In 1852 (March 7th), Rev. P. J. Matschejewski entered the parsonage of St. John's, to be recalled after two weeks. Rev. Augustine Dantner, O.M.Cap., at last succeeded, in 1852, in remaining with the parish,



CHURCH OF ST. JOHN THE BAPTIST, WEST 30TH ST., NEW YORK,
AND SCHOOL AND MONASTERY OF ST. FIDELIS.

although he could never control the stubborn spirits of the parishioners; the deed remained in the hands of the trustees, and factions and dissensions marked the sixteen years of his administration.

2. *The New Church, School, and Monastery*

A new era began after so many years of disorder and revolt; and the parish, be it said to its praise, entered on an entirely new career when it submitted to the paternal care of Father Bonaventure. The dilapidated condition of the church called for a better building, one worthy of the Almighty and the great patron saint of the parish, and Father Bonaventure's appeal to the good will of his flock was heeded. Architect Le Brun prepared the plans for a new and stately church in Gothic style, and despite the difficulties that still beset him, Father Bonaventure laid the cornerstone on Sunday, June 11, 1871. A grand structure, the pride of the parish, 165 x 67 feet, now rose, and with it the interest of the good parishioners was aroused, and the revolutionary spirit of the malcontents subsided; the sum of $75,000, contributed before the church was completed, sufficiently proves this. The parish was

able to contribute great sums, for unlike the parish of Our Lady of Sorrows, the congregation consisted largely of wealthy people. June 23, 1872, the day on which the church was dedicated, will long be remembered in the parish. The Most Rev. Archbishop McCloskey officiated; the Rt. Rev. Bishop Bernard J. McQuaid of Rochester and the Rt. Rev. Bishop Ignatius Persico, O.M.Cap., of Savannah, were present. The latter had consecrated the three marble altars, estimated as costing $8,000, the day previous. Besides the societies of St. John's, large delegations from Our Lady of Sorrows', St. Michael's, the Assumption, Holy Innocents', St. Alphonsus' and St. Francis' parishes attended with an immense crowd of people.

Father Bonaventure was not satisfied with building a church; before he thought of building a church, he had opened a school in a hotel on Sixth Avenue with fifty children, during the winter of 1870-71; he now added another story to the parsonage to accommodate the children of the parish and the Brothers of Mary, who took charge of the boys; the Sisters of St. Dominic, who had left during the interdict, returned to instruct the girls, and the monastery

was built adjacent to the sanctuary; its canonical erection dates from April 19, 1872.

An enormous debt, it is true, was loaded on the parish, but the gift of faith with the assurance of life everlasting, and a Christian training of the young generation, were worth the exertions and the sacrifices which the people made to pay off the debt. Moreover, Father Bonaventure knew that he was not alone in the struggle against his creditors; his disinterested assistants demanded no salary, and contributed to the general coffer whatever compensation was given them for their work. Thus the parish and the monastery worked hand in hand, and with a good will on one side and wise economy on the other the debt melted like snow under the rays of balmy spring.

For 1872 the parish statistics give 239 baptisms and 42 marriages; these figures might allow us to assume that the parish counted close to 700 families. But the parish had been larger; in 1856 the church records give 466 baptisms and 108 marriages; undoubtedly many families had fallen away from the faith or drifted to other parishes during the disturbed times which preceded Father Bonaventure's assumption of

the rectorship. A steady increase is noticeable from 1872-89, when 226 baptisms and 48 marriages are recorded; after that date, as in all the down-town churches of New York City, the number decreases until it reaches the minimum of 100 baptisms and 21 marriages in 1903.

3. *Jubilees*

Father Bonaventure remained pastor of St. John's until 1879. On June 15th of that year he celebrated his silver jubilee as a priest. Father Francis and Father Didacus had come to tender the felicitations of the Western houses. He was assisted at his solemn High Mass by Father Francis as assistant priest, by Fathers Lawrence and Didacus as deacon and subdeacon, and Father Jerome as master of ceremonies. In the course of his sermon Father Francis showed the active part which the jubilary had taken in the foundation and preservation of the different monasteries. During the ten years of his administration the parish had become convinced that it had chosen the better part in following him as guide, and it gave unmistakable signs of its profound gratitude on the following day. June 17th was set

INTERIOR OF CHURCH OF ST. JOHN THE BAPTIST, WEST 30TH ST., NEW YORK.

apart for a grand excursion up the Hudson; it was indeed a delightful day for the young and old of the parish.

The Chapter of 1879 placed Father Bonaventure at the head of the Province, and Father Daniel became his successor at St. John's till 1885, when Father Luke was appointed rector for the following three years. Father Bonaventure returned at the Chapter of 1888, with the special commission to build the tower of the church in preparation for the golden jubilee of the parish. It was completed in 1890, at a cost of $30,000. Its height is two hundred and twenty feet, it overlooks all the buildings in the neighborhood, and is a powerful *Sursum corda,* reminding those in and outside of the fold of God, of their origin, of Christ their Saviour, and of Heaven, their eternal destiny. On Nov. 30, 1890, Archbishop Corrigan blessed the five church bells, weighing respectively 5,600, 3,300, 2,298, 1,206, and 998 pounds, and representing a value of $2,779. Rev. A. Lammel spoke on the signification of the bells in the service of the Church.

The parish was now prepared to celebrate the fiftieth anniversary of its existence in a becoming

manner; it did so during a solemn triduum Jan. 18-20, 1891. On the first day Archbishop Corrigan assisted in cope. Bishop W. M. Wigger of Newark sang Pontifical High Mass, the Archbishop-elect of Milwaukee, Fred. X. Katzer, preached the sermon, the Rt. Rev. Abbot H. Pfraengle of Newark officiated during Pontifical Vespers in the afternoon; the Very Rev. A. Zeininger, Administrator of the Milwaukee diocese, was present, with a number of regular and secular priests.

From 1891-97, Father Capistran was rector of the parish. During his term the casino for the young men was opened on April 7, 1893; the St. Clare Society of Married Ladies was affiliated to the Sodality of Christian Mothers, March 28, 1894; and Father Solanus Feddermann, then in his seventy-sixth year, celebrated his golden sacerdotal jubilee, May 17, 1895. Father Solanus was born at Greven, Germany, Oct. 4, 1819, ordained May 17, 1845, and joined the Order as secular priest, Nov. 29, 1861. In the first years of our history we have made his acquaintance as active missionary and professor of theology for the young clerics. The fifty years of his career as priest were singularly

blessed by Almighty God, whose holy angels preserved the laurels he had earned in the sacred ministry. Jan. 29th of the following year he was suddenly stricken with apoplexy, which left him unconscious. He died two days later and was laid to rest with his brethren at Yonkers, N. Y., Feb. 3, 1896. (R.I.P.)

On Aug. 17, 1871, the monastery had to deplore the first death in the community, that of Brother Seraphin Clemens, the second oldest brother of the Province. But his loss was felt all the more because his was the first in the Province, and he had met with a singular accident, being drowned at Coney Island. The twelve years which he had spent in the monastery were a preparation for death, and as a virtuous Religious he was always ready to appear before God, for whom he lived exclusively. May he rest in peace! He was buried in Brooklyn Cemetery, from where his remains were transferred, in 1881, to Fort Lee, N. J., by Father Lawrence, Superior of Our Lady of Sorrows.

4. *The Latter Years*

"Aged people must die, young people may die," as the saying has it. Father Solanus' de-

mise was soon followed by the death of our youthful Father Thomas, aged thirty-four. The three years of his priestly career singularly illustrate how piety is paramount in the life of a priest. His childlike piety had endeared this young minister of God to the laity and to his brethren. The parish manifested its attachment by its large attendance at his funeral and the many expressions of sympathy, while the Order had previously shown its appreciation of Father Thomas' work by granting him the unusual privilege of a trip to Europe to recover his health. He returned after an absence of two months to prepare for death. His patience in suffering and his calm resignation to the will of God again proved that "death is the echo of life." He quietly passed to a better world at St. Francis' Hospital, New York City, in the presence of his Superior, Father Bernardine, Jan. 12, 1898. (R.I.P.)

During Father Bernardine's term (1897-1902) the beautiful stations, worth $2,625, a gift of the Zwick family, were blessed Nov. 27, 1898. Nov. 11, 1900, Father Bernardine celebrated the twenty-fifth anniversary of his ordination to the priesthood, which proved a welcome

ST. FRANCIS OF ASSISI WITH ST. BONAVENTURE.
Painting by Lamprecht in the refectory of the Monastery of St. Fidelis, West 30th St., New York.

opportunity for the parish to show their appreciation and proverbial generosity toward their beloved pastor. In August, 1902, however, he resigned his position, and was succeeded by Father Bonaventure till the Chapter of 1903, when Father Capistran returned to St. John's, after an absence of six years.

The Pennsylvania Railway Co. now began to construct its gigantic tunnel under the Hudson River, the city of New York and East River to Long Island. The terminus was placed immediately back of St. John's Church, where the main station is being located. The franchise was granted Dec. 16, 1902, and all the property between Thirty-first and Thirty-third streets and from Seventh to Ninth avenues purchased by the company. It was feared for a long time that the church, school, and monastery would fall a prey to this undertaking; it appears, however, that the church is safe, but many of the parishioners have left, and God alone knows what the future destiny of St. John's parish will be.

CHAPTER VI

St. Joseph's Parish and Monastery, Appleton, Wis.

1. *Origin*

St. Joseph's Church, Appleton, Wis., was given to the Calvary Province by the Rt. Rev. F. X. Krautbauer, at the time Bishop of Green Bay, as an expression of his esteem. An intimate friend of the founders of the Province, to whom he rendered invaluable service, especially during the construction of St. Francis' Monastery, Milwaukee, his Lordship had made the acceptance of a parish in his diocese the condition *sine qua non* of his friendly relations to the Province as soon as he had become Bishop of Green Bay in 1875. The Province was unable to comply at that time; but when the Bishop renewed his request in 1877, the Superiors could no longer refuse, and from several places left to their choice they selected this parish—probably on account of their predilection for debts.

St. Joseph's parish dates its origin back to the

year 1867, when, with the consent of the Rt. Rev. Bishop J. M. Henni, to whose diocese Appleton then belonged, the Germans separated from the English of St. Mary's parish and decided to build their own church and school. Property was purchased Aug. 16, 1868, and Bishop Jos. Melcher, first Bishop of Green Bay, dedicated their frame-building to St. Joseph, Dec. 13th of the same year. Until the end of Feb., 1869, St. Joseph's parish was attended as a mission from Menasha. Rev. Jos. Nussbaum became its first resident pastor Feb. 26, 1869, but remained with the parish only one year. Rev. Ferd. Stern was then appointed. He built a new church 50 x 100 feet, with a tower 150 feet high, which was blessed on the first Sunday in Nov., 1872. But St. Joseph's parish has also had its dark days. After a seven years' administration of the parish, the good name of the priest was assailed, and charges were made which led to legal proceedings between pastor and flock and to the excommunication of the ringleaders. Rev. Ferd. Stern resigned April 15, 1877, and the Fathers were called to establish peace and harmony, and to save a congregation whose members were in dan-

ger of becoming estranged from their God and their Church.

2. *The Pastors of St. Joseph's*

Father Didacus Wendl came to Appleton, April 26, 1877, as first Superior of the new hospice. It was his ambition to regain the confidence of the people, and to diminish the heavy debt of $12,256 which then rested on a parish of about three hundred comparatively poor families. As soon as the people of Appleton perceived that the Fathers took an interest in their affairs and meant to remain with them, they gave practical proofs of their appreciation, and developed a generosity which is seldom found in families of their standing.

In 1879 Father Didacus was recalled, and replaced by Father Lawrence Henn, the present Guardian, until the Chapter of 1879, after which Father Bonaventure, the first Superior or Custos of the Province, resided at Appleton and took charge of the parish.

Father Bonaventure had just completed the two churches in the East, and was entitled to a short respite; but he reserved rest for his old age, and applied all his energy to improve the

new house at Appleton. A new school was built, and the parsonage enlarged to meet the demands of community life. Still, during his administration, the debt of the parish decreased from $18,520 to $13,935 and the congregation grew in numbers, as is shown by the number of baptisms, which, from seventy-four in 1879, rose to one hundred and sixteen in 1882. Now that the parish was provided with the necessary accommodations, Father Francis, his successor (1882-85), could devote his efforts to the interior life of the parish. A better religious spirit was instilled into its members, old and young; the attendance at church and school increased and became more regular, and when he left, in 1885, the parish was more thoroughly convinced of the value of faith and religion and better prepared to face the battles of life. The idea to transfer the novitiate to Appleton, for which a rescript had been obtained June 26, 1877, was abandoned, and Detroit chosen instead. St. Joseph's hospice, however, was proclaimed a duly established monastery Jan. 7, 1883, with Father Francis its first Guardian.

Father Bernardine, Guardian from 1885 to 1888, worked in the spirit of Father Francis

with good results, noticeable to the present day. His predecessor had affiliated the Young Ladies' Society to the Sodality in Rome; he aggregated the St. Anne's Society of Married Ladies to the Confraternity of Christian Mothers, and opened a casino for the young men.

When Father Pacificus became Guardian in March, 1888, the church was too small for the constantly increasing congregation. It was enlarged according to the plans of Wm. Schickel of New York, and furnished with a new high altar and a new communion railing. Father Pacificus did not serve his full term. Cancer of the stomach brought this robust man to his grave, Oct. 19, 1889, in the sixty-first year of his age, after he had lived twenty-eight years in the Order and had labored twenty-six years in the sacred ministry. He was buried at Mount Calvary, Wis., Oct. 13th. Father M. Lawrence Henn was again appointed Superior to fill out the interim. The church was dedicated Nov. 24th, and an increased assessment was laid on the pew-holders; the fees on school attendance were abolished, and the parochial school was made a free school. Moreover, a new monastery was erected on the spot where the old

frame parsonage stood; it was paid for by the parish and the community in shares of $7,000 and $9,000, respectively. Father Anthony, Provincial, blessed the monastery in September, 1890.

During Father Honoratus' term as Guardian, 1891 to 1894, a separate building was found to be needed for entertainments for the societies and the casino; property was purchased opposite the school, and the construction of the building decided on, on March 19, 1893. The parish was now twenty-five years in existence, and commemorated this event Oct. 18, 1893. Father Timothy reaped the harvest sown by his predecessor—he had the honor of blessing the hall in return for the duty of canceling the $13,341.96, its cost. He, in turn, bequeathed to his successor, Father Ignatius, a debt of $12,902.

Appleton had been selected for the convention of the German Catholic Societies of Wisconsin and May 29th and 30th were set apart for this event. The members of St. Joseph's parish, at that time the only German parish in the city, were proud of this honor, and nothing was left undone to make the church and its surroundings appear inviting. Repairs had become necessary

in the new hall, the church was neatly decorated, the old discordant church-bells were replaced by five harmonious new ones, 2,500, 1,900, 1,400, 1,200, and 1,000 pounds respectively, and representing a value of $1,280, donated by parish members. The sham dial of the church tower made room for a clock. The Rt. Rev. Francis Xav. Krautbauer had already requested the Fathers to erect a second church in Appleton for the German Catholics of the Fourth Ward; for want of Fathers, however, this offer had to be refused. The Rt. Rev. Bishop Seb. G. Messmer now executed this plan by establishing the Sacred Heart parish, with Rev. J. Kaster as first resident priest. This not only reduced the number of parishioners of St. Joseph's parish, but Christian charity impelled the mother parish to assist until the new organization was able to stand on its own feet.

About this time two members of the Appleton monastery crowned a virtuous life by an edifying death. Brother Bruno Meyering died Sept. 8, 1899, and was the first Capuchin buried in the cemetery of St. Joseph's parish. Father Ægidius Halsband followed him Jan. 18, 1900. Father Ægidius, who had been rector of the

ST. JOSEPH'S SCHOOL, APPLETON, WIS.

ST. JOSEPH'S CHURCH, APPLETON, WIS.

Laurentianum from 1878 to 1883, had since been very active in giving missions and retreats. He was one of those rare men who count as many friends as acquaintances. Father Lawrence Vorwerk, Provincial, conducted the obsequies in person, assisted by Fathers Bonaventure and Antonine; the monasteries in Milwaukee were represented by Fathers Jerome and Louis. Another noteworthy memorial of Father Ignatius' term is St. Anthony's altar, with all that adorns that beautiful chapel, a gift of Mr. Robert Richard, cashier of the First National Bank of Appleton.

3. *Twenty-fifth Anniversary of the Arrival of the Fathers.—Present Standing*

In August, 1900, Father M. Lawrence Henn was appointed, for the third time, rector of St. Joseph's parish and Guardian of the monastery. It was his good fortune to direct the preparations to celebrate the twenty-fifth anniversary of the arrival of the Fathers as rectors of the parish. An elaborate programme was prepared, and a one hundred page souvenir published, which recites the history of the Catholic Church

in Eastern Wisconsin from 1634, and then gives the details of the origin and progress of St. Joseph's parish.

The Jubilee was celebrated on the feast of the Patronage of St. Joseph, April 20, 1902. At the 7 o'clock Mass the Rt. Rev. Bishop Messmer administered holy communion to the members of St. Joseph's Society and of St. Aloysius' Society for young men. At 10 o'clock solemn High Mass was sung by Father Gabriel, at which his Lordship assisted in cope; Father Bonaventure preached the sermon and took occasion to felicitate St. Joseph, its patron, the congregation, and finally the priests on the joyous occasion. The choir rendered the *Missa in honorem Sanctæ Luciæ,* accompanied by Hassmann's orchestra.

To perpetuate the event, a life-size statue of St. Joseph, in Indiana limestone, had been erected on the wall between the church and monastery surmounting the gateway. This was unveiled and blessed in the afternoon by Bishop Messmer, who spoke a few well-chosen, congratulatory words to the immense concourse of people who witnessed the ceremony. During the entertainment given in the evening the room was so closely packed with people that, in the words

of the "Appleton Post," from which we quote, "It would have been impossible to squeeze in another person with a jackscrew." The same paper calls the celebration "a notable success."

June 11, 1903, Father Lawrence celebrated his sacerdotal jubilee, and the congregation again gave ample proof of its attachment to the Fathers and its gratitude for making St. Joseph's the leading parish in the diocese of Green Bay. The Provincial Chapters in August, 1903 and 1906, left Father Lawrence at his post, where he continues to work for the spiritual and temporal welfare of the parish and the monastery over which he presides. While other parishes of the Province show unmistakable signs of decrease, St. Joseph's still holds its own, and although a part was taken from St. Joseph's parish to form that of the Sacred Heart (1898), it still contains upward of five hundred families. During the past years its spiritual progress has steadily kept pace with its material growth. The members give gratifying proofs, not only of their genuine piety and undying loyalty to their faith and their God, but also of their progress in secular affairs. Its young men carried off the laurels at the State Convention of Catholic So-

cieties held in Oshkosh, Wis., in 1900. The generosity of the parishioners toward their church, and the sacrifices made by them to educate their children, have not impoverished them. God has repaid them for their generosity. May He continue to bless St. Joseph's parish!

CHAPTER VII

Holy Cross, Milwaukee Co., Wis.

By a happy dispensation of divine Providence, man's progress through life is connected with the blessings of holy Mother Church. Besides the seven holy Sacraments instituted by Our Saviour as seven sources of grace, the Church wisely provides for every want of the human heart; and her blessings extend even beyond the grave. The priest accompanies the remains of every faithful Christian, blesses the very ground in which he is laid to await the day of final judgment, and commends his soul still suffering in purgatory to the mercy of God.

It is evident that in large cities, where the care of from 1,000 to 2,000 souls rests on a single priest, where the cemeteries are distant, and the priest's early hours are taken up with divine services, where he attends to the sick and gives religious instruction in school, it is difficult and often impossible for the priest to follow the

remains of the faithful deceased to the cemetery.

The watchful eye of Bishop Henni, perceiving the great loss which the faithful departed suffered in consequence of this, decided to have a religious community established opposite the entrance to Calvary Cemetery near Milwaukee, to whose members should be intrusted the burial of the dead when the pastors of the city parishes were unable to perform this function. Therefore, on Sept. 9, 1879, he donated three acres of land to Calvary Province for the purpose of erecting a church and a monastery.

Father Anthony, the Guardian of St. Francis' monastery, Milwaukee, superintended the building. The cornerstone was laid the next month, Oct. 26th, by the Very Rev. Mgr. Leonard Batz, Vicar General. Father Francis preached in German, and Father Bonaventure in English. It now became the duty of the Order to organize a parish. Father Chilian Haas was charged with this duty. He found in the neighborhood some thirty families, Germans, Irish, Poles, and Bohemians, besides a number of Catholic veterans at the National Home for soldiers.

Father Chilian celebrated the Holy Sacrifice for the first time in this new mission on Feb. 23, 1880, and on St. Patrick's Day, March 17th, baptized Elizabeth Knapp, daughter of John Knapp. The church was dedicated April 20th by Mgr. Leonard Batz, assisted by the Revs. Chilian Flash and August Zeininger, the rector and procurator of the Salesianum. Father Bonaventure spoke in English and German. Church and monastery cost $16,780. The generous donations of the city pastors showed that they appreciated this new feature connected with the "Campo Santo." St. Francis' parish, in particular, deserves to be mentioned for its gift of $1,927 and the hearty coöperation of its church choir at the laying of the cornerstone and at the dedication.

The parochial school, the necessary complement of a parish church, was erected at a cost of $2,700. It was dedicated by Father Bonaventure on June 27th, and opened with thirteen children under the care of the School Sisters of Notre Dame. Among other benefactors we mention Miss Elizabeth Baasen (who donated $700 for the high altar and $40 for a chalice), the Romadka Brothers ($350 for the Mater

Dolorosa altar), Mr. Ger. Meyer ($100 for an ostensorium), Mrs. A. Diel ($87 for stations), Mr. J. Traudt ($60 for a statue of Our Lady of Sorrows), Mr. M. Weinmann ($25 for a baptismal font), Mr. Aloysius Angermeier ($100), Mr. Herman Volz ($70), and Mr. H. Merten ($55).

When Father Chilian was succeeded by Father Boniface Goebbels in October, 1880, he had already paid off $965 of the debt, and the parish had increased to forty families. Aug. 21, 1881, the little church bell was blessed by the Rt. Rev. Bishop Michael Heiss, Coadjutor of the diocese, assisted by the Revs. P. M. Abbelen and Father Ignatius, O.M.Cap. Not long after (Sept. 7th) its tolling announced the passing away of Archbishop J. Martin Henni, to whom the Province is indebted not only for this hospice of Holy Cross, but also for Calvary and Milwaukee, and to a great extent for its existence as a Province.

After the Provincial Chapter in October, 1885, Father Bonaventure, who had presided over the Province since 1879, made Holy Cross his home. The terrace in front of the hospice suggested recollections of Calvary after a life-

CHURCH AND MONASTERY OF THE HOLY CROSS, MILWAUKEE, WIS.

size group of the Crucifixion was blessed by Archbishop Heiss, August 22, 1886.

Father Timothy, who succeeded Father Bonaventure from 1888 to 1891, extinguished the debt on the monastery. Father Hyacinth was Superior and pastor from 1891 to 1893. Father Bernardine (1893-97) enlarged the hospice in Holy Cross, changed the basement of the church into a hall for societies and entertainments, and handsomely decorated the church. He canonically established the Young Ladies' Sodality in April, 1897, and affiliated the Married Ladies' Society to the Archconfraternity of Christian Mothers in May, 1897. Father Jerome, his successor (1897-1900), founded the Society of the Infant Jesus. During his term the number of school children increased to one hundred.

Little was expected from Holy Cross as a parish. But in consequence of a resolution passed by the Provincial Chapter of 1900, to establish a second clericate there, to enlarge the hospice accordingly, and to make it a monastery, it became quite important to the Province. To carry out this resolution Father Bonaventure returned to the West; his resignation (March 8,

1901), however, delayed the work. Father Louis became his successor, and after May, 1903, the first Guardian *pro tem.* of Holy Cross. Father Lawrence Vorwerk, Provincial, superintended the building of the monastery, which was dedicated by Father Bonaventure May 28, 1903, and canonically erected Feb. 14, 1903. It received the Philosophers of St. Francis', Aug. 12, 1903. Father Lawrence Vorwerk retired to Holy Cross in August, 1903, after serving two terms in succession as Provincial. The property was enlarged Sept. 20, 1902, by the purchase of an acre of land adjoining the monastery, and the building upon it was remodeled to serve as a school, which was blessed and dedicated Sept. 6, 1903.

On two occasions of the year Holy Cross attracts much attention: on Corpus Christi, when the Blessed Sacrament is carried in procession through the cemetery, and on the eve of All Souls' Day, when the graves are blessed. Crowds of Catholics from the different parishes of the city annually witness these celebrations, and return from the country invigorated by the bracing atmosphere, after paying a visit to the

graves of their departed friends and praying for the repose of their souls.

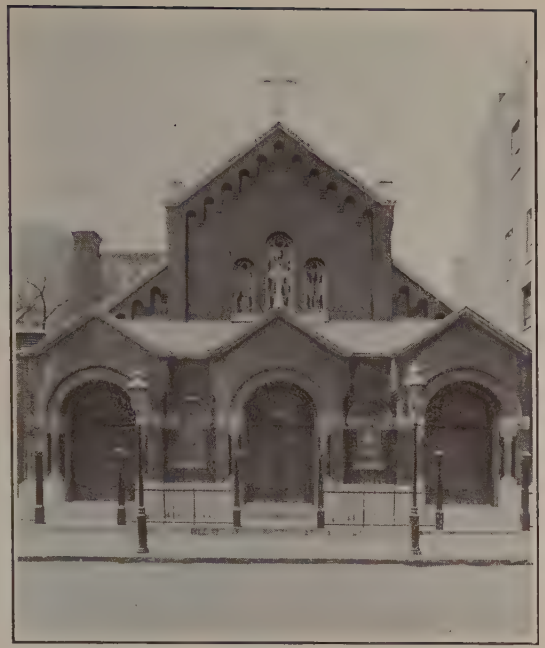
Besides the care of the parish and cemetery the Fathers have charge of the Poor Farm, the County Hospital, and the Insane Asylum, and find themselves amply repaid for their services by the thought of doing good to those poor wards of the State, whose poverty and neglected condition make them dearer to the merciful God, and whose helplessness gives them a greater claim on Christian charity. Holy Cross parish celebrated the twenty-fifth anniversary of its existence during the month of October, 1905, by a mission given by the Rev. Fathers Daniel Finkenhoefer, O.S.F., and Titus Hugger, O.S.F.

CHAPTER VIII

Our Lady of Angels, Harlem, N. Y.

On May 2, 1886, his Grace, the Most Rev. Michael Corrigan, Archbishop of New York, obtained of his own accord a rescript from Rome, allowing the Fathers to build a church for the German Catholics in the northern part of New York City. The influx of Jews in the 80's had driven a large number of German Catholics from the center of the city to its outskirts, and there were many faithful without either church or priest in Harlem. Archbishop Corrigan, himself a devout member of the Third Order of St. Francis, had been a lifelong friend of the Fathers, and they showed how highly they appreciated this act of confidence by the enthusiasm with which they undertook the organization of this parish.

Father Bonaventure, Superior of Holy Cross, near Milwaukee, was appointed father to this orphan family of Catholics, and Father Francis,



CHURCH OF OUR LADY OF ANGELS,
EAST 113TH ST., NEW YORK.

SCHOOL BELONGING TO THE CHURCH OF OUR LADY OF ANGELS.

the Provincial, wrote to him, in a letter dated June 7, 1886: "As far as I am concerned, I could be prevented from accepting the proposal of his Grace only by insuperable obstacles; but you know as well as I do that I can give no official decision in this matter without the consent of my consultors. . . . In the meantime you may quietly select a suitable place for a parish church."

Father Bonaventure and Father Lawrence Vorwerk, the Guardian of Our Lady of Sorrows, rented a hall on One Hundred and Nineteenth Street and Second Avenue, in which they conducted services from Aug. 8th to 22d. From thirty to forty Catholics were present, and a Sunday collection of $30 among this handful of people was quite an encouragement to continue the work. Aug. 18th, a residence was purchased on One Hundred and Twelfth Street, in which the faithful now met for services, and on Sept. 2d and 11th several adjoining lots were purchased as a site for a church, which was ready to admit the faithful two months after the ground had been broken.

Father Bonaventure had built on Pitt Street, not a "Portiuncula," but a basilica of Our Lady

of Sorrows. The name "Portiuncula" was much more appropriate for the little church on One Hundred and Twelfth Street. Archbishop Corrigan dedicated it to Our Lady of Angels on Nov. 21st, the feast of the Presentation of the Blessed Virgin Mary. Accommodations had already been procured for the children of the parish, and the Sisters of St. Agnes had opened a school, with sixty children, Sept. 13th. The first child, Jno. Rich. Hele, was baptized Sept. 19th, and the Mohr-Menches wedding celebrated Oct. 3d. Father Bonaventure had completed his third church in New York City. He now left the care of the parish to Father Capistran, and departed (Jan. 26th) for a seven months' trip to Europe, Egypt, and the Holy Land.

The Fathers labored strenuously during his absence at collecting the scattered and neglected German Catholics, and organized the different societies, the St. Joseph Building Association, the St. Monica Society of Christian Mothers, the Young Men's and Young Ladies' Societies. The result of their work was best noticed in the school, which opened the second year with two hundred and sixty children.

But the new shrine shortly after erection was destined to experience a sad trial. During the night of June 11, 1887, the church was desecrated by sacrilegious hands, the door of the tabernacle was broken open, the sacred hosts scattered over the floor, and the ciborium stolen. It was the eve of Corpus Christi.

The Provincial Chapter, held in March, 1888, appointed Father Luke rector of the parish and Superior of the hospice. He reduced the debt, and enlarged the property for the purpose of erecting a more substantial school-house, the former school building having been condemned by the city authorities in 1890. On Jan. 15, 1893, a massive, up-to-date school with forty-nine feet front was dedicated by Archbishop Corrigan. It cost the parish $52,000. Father Pius, formerly Lector at Milwaukee, had in the meantime come to Harlem as rector and Superior. But he was carried off by an untimely death, June 14, 1894, mourned by all who knew him. Father Louis acted as Superior, until the Provincial Chapter in August, 1894, sent Father Lawrence Henn with Fathers Camillus and Hilary to take charge of the congregation. The parish now recorded over two hundred

baptisms annually, the attendance at school was three hundred and sixty. Father Martin came to Our Lady of Angels in 1895, but a stroke of paralysis deprived him of his memory, and made him unfit for work; he prepared for death, which came suddenly Feb. 3, 1897. (R.I.P.)

Father Timothy (1897-1900) added the two chapels dedicated to Our Lady of Sorrows and St. Anthony to the church, which having been enlarged eighteen feet in 1891, was now decorated. The expenses were covered by individual contributions. Since the introduction of St. Anthony's devotion, Dec. 19, 1898, large crowds of faithful attend the weekly services on Tuesday, and many have experienced the powerful intercession of this favorite saint. In 1900 the Superior, Father Albert, took great interest in the Young Men's Society, which he newly organized and for which he furnished a casino or clubroom.

Father Anthony ably presided over the parish and its interests from 1901 to 1906, and traces of his practical turn of mind are noticeable everywhere. Thanks to the generosity of Mrs. Gross, Harlem has an outfit of sacred vestments and vessels second to none in the Province; the in-

INTERIOR OF CHURCH OF OUR LADY OF ANGELS,
EAST 113TH ST., NEW YORK.

terior of the church has assumed a new and rich, almost gaudy appearance; the walls are adorned with inspiring oil paintings, the communion railing sparkles in the glitter of the sun; every detail of the church gives evidence of care on the part of the priests, and of generosity on the part of the congregation. In 1904 the parsonage was enlarged and arranged to meet the demands of monastic life. It was blessed June 4th by Father Bonaventure in the presence of Father Gabriel, the Provincial, and the Definitorium, and since Feb. 12, 1905, Harlem is no longer a hospice, but a monastery, the eighth in the Province, with Father Anthony as its first Guardian and Father Louis its first Vicar.

The Provincial Chapter of August, 1906, placed Father Paul in charge of both monastery and parish.

The fruits of twenty years' work are ripening; Our Lady of Angels has a model school; several of its graduates annually pass the regents' examination; the parish is represented in the sanctuary and convent. May it resist the tide of Jewish immigration which now threatens its very existence, and prosper for many years to come!

CHAPTER IX

The Sacred Heart Hospice, Yonkers, N. Y.

Through gratitude for the grace of conversion to the true faith, the Anderson family built the church of Our Lady of the Assumption at Fort Lee, New Jersey. The charge of the parish was intrusted to Calvary Province, May 28, 1876, by the Rt. Rev. Mich. A. Corrigan, at that time Bishop of Newark. It was cheerfully accepted, because the place afforded the Fathers inclosed within the narrow walls of New York City an admirable place of recreation during the sultry summer months, a place of retirement for their annual retreat, and a place of rest for them after the toils of this life. The congregation consisted of about one hundred and twenty families, of which two-thirds were Irish or American-born, the rest Germans. There were about the same number of children in the school, taught by the School Sisters of Notre Dame.

A scheme often discussed during the 70's was

the erection of an orphanage near the church for the city parishes of the Capuchin Fathers, and several petitions to that effect were presented to Cardinal McCloskey. This project, however, gave way to another: the Fathers invited the Sisters of Notre Dame to transfer their day school for girls from Fourth Street, New York City, across the Hudson to Fort Lee, where they now conduct their Academy of the Holy Angels within easy reach of the city and in a place unrivaled for its beautiful scenery.

Fathers Daniel and Bernard Plebs, with Brother Seraphin, were stationed at Fort Lee from 1876 to 1879; they were succeeded (1879-82) by Fathers Luke and Philip, with Brother Francis Hohner; from 1882 to 1885, Fathers Dominic and Augustine, with Brother Leo, resided there; during the three following years Fathers Daniel and Paschal, with Brother George; Fathers Hyacinth and Paschal, with Brothers George and Otto, close the list, to which several invalid or convalescent Fathers may be added who were stationed at Fort Lee for some time for the benefit of their health. During the hot season the inmates of the Eastern houses took advantage of their lovely home

on the Hudson for a little rest, and freely extended their hospitality to occasional visitors from the city; here they convened annually in divisions, withdrawing from their ordinary work and the care of others to look after their own spiritual welfare and to strengthen their zeal for the salvation of souls in their annual retreat. Here the amiable Brother Francis Hohner was laid to rest on April 18, 1882, in the prime of life; Father Fidelis Steinauer followed him four months later, Aug. 12th, aged sixty-three, well remembered by many who revere him as a saint. (R.I.P.)

"The future destiny of Fort Lee," writes Father Francis in his *"Missionsbericht,"* "depends on the growth and the progress of our Province, and will doubtlessly be important." At the time Fort Lee was thought of as the future novitiate of the Eastern Province, but after mature consideration this honor fell to the Sacred Heart Hospice at Yonkers, N. Y. The Definitorium which met Oct. 8, 1889, decided to relinquish Fort Lee for the above-mentioned place, which promised equal advantages and left the Fathers a freer hand in their field of labor. At Fort Lee the Fathers were at a disadvantage in

CHURCH AND MONASTERY OF THE SACRED HEART, YONKERS, N. Y.

the administration of the property, which was held by an heir of the Anderson family, who refused to comply with the will of his deceased parent and deed the property over to the Capuchin Province.

In the spring of 1891, six and a half acres were purchased at Yonkers, and the foundation was dug for two wings of the new monastery, 32 x 100 feet and 32 x 120 feet; the east wing was to be used temporarily for the parish church. Four thousand people witnessed the laying of the cornerstone which the Rt. Rev. Rupert Seidenbusch, retired Bishop of St. Cloud, Minn., blessed. The words of the Rev. James Dougherty of Staten Island, the speaker on this occasion, are still quoted with amusement: "In erecting a monastery it is very important to have plenty of rocks of the right kind. Those coined in the United States mint are of the right kind. They are the best for the occasion, and we will only trust that you will pay twice as much attention to the collection as to the sermon."

The first services were held in a house on Fairview Street, and the Fathers received a warm welcome from the Catholics of Yonkers. In October the monastery grounds, the vegetable

garden, and the vineyard, were laid out by Mr. A. Hastings. During the month of November the Fathers held a house to house collection, the result of which, together with the contributions of several houses of the Province, enabled the work to advance rapidly. On Nov. 15th, Archbishop Corrigan dedicated the church, after which the Rt. Rev. Bishop Winand Michael Wigger of Newark, N. J., sang Pontifical High Mass. The Rev. Dr. H. A. Brann, D.D., preached on the necessity of faith. In the afternoon Father General, the Very Rev. Bernard Christen, O.M.Cap., who had blessed the church bell the day previous, dedicated the monastery. Dr. H. A. Brann preached again. Father General also addressed the parish in German. A meeting of the parish, held Aug. 14, 1892, resolved to build a parochial school, for which the Order donated four lots. The school was dedicated May 14, 1893, by the Very Rev. Joseph Mooney, V.G.; Very Rev. Dean Albert A. Lings, of St. Joseph's Church, Yonkers, showed in eloquent words the necessity of religion in education.

The Provincial Chapter of 1894 placed Father Luke at the head of the Sacred Heart

parish, with Father Albert as assistant. There was much work to be done in the parish and on monastery grounds, and Father Luke was the very man for it. Soon the windmill appeared, and the fish-pond, and the embellishing hand of the active Superior was noticed everywhere. During his term the remains of the Religious interred at Fort Lee were transferred to Yonkers (Dec. 11, 1894). In 1897 Fathers Aloysius and Stephen came to Yonkers. A remarkable increase in the school enrollment is noticeable in the following years; henceforth the Fathers gave instruction in Christian Doctrine in No. 1 Public School for the Catholic children who lived too far to attend the parochial school. When Father Francis May arrived in August, 1900, he soon won the hearts of the parishioners, who wished him many years in their midst; but Heaven had greater claims. He celebrated the twenty-fifth anniversary of his reception into the Capuchin Order March 19, 1901, but was soon after afflicted with Bright's disease. A change of climate, it was hoped, would restore him, and he departed Jan. 1, 1903, in company with Father Leonard Brophy, an Irish Capuchin, for San Antonio, Texas. Scarcely a month later the

news was received that he had died suddenly in the Santa Rosa Infirmary. Father Francis was a great friend of the poor souls in purgatory, which must have been a supreme consolation to him at the hour of death, and the best guarantee of having faithful friends after departing this life. The interment took place at Yonkers, Feb. 14th; Father Bonaventure sang the Requiem, and Very Rev. Dean A. A. Lings preached the sermon and pronounced the absolution. Mr. Charles May and wife, from St. Louis, Mo., attended the obsequies.

At the Provincial Chapter of 1903, Father Bonaventure, then in his seventy-third year, chose Yonkers for his home. Even in his old age the venerable pioneer manages to make himself useful to others; his pathetic voice is occasionally heard in the little church, and his presence and vast experience is a great help to his confrères in the East. In 1904 he celebrated his golden sacerdotal jubilee, and the good people of Yonkers highly appreciated the honor of witnessing and taking part in this rare event. The civic celebration took place at the Music Hall, June 1st, at which the different societies congratulated their esteemed pastor and offered

SCHOOL OF THE SACRED HEART, YONKERS, N. Y.

their generous gifts. A feature of the evening was the lecture of the Rev. John Chidwick on the Philippine Friars. The religious celebration had already taken place May 30th. The venerable jubilary was assisted at his solemn High Mass by Father Gabriel, Provincial, as assistant priest, by Fathers Antonine and M. Lawrence as deacon and subdeacon, and by Rev. John J. Fullam as master of ceremonies. Rev. Dr. H. A. Brann preached the jubilee sermon. Father Bonaventure has crowned his work in the Sacred Heart parish by the erection of a new school at a cost of $40,000 to meet the demands of the increasing enrollment, and to allow his children to compete with those of the other parochial schools in Yonkers, which are famous for their high standard of proficiency in elementary training. May he live to reap the fruits of his untiring work!

The Provincial Chapter of 1906 decided to erect a second seraphic school or scholasticate at Yonkers, and appointed Father Joseph, till then rector of the college at Calvary, Wis., its first director. The object of this youngest institution of the Province is to afford Catholic boys, who think themselves called to the priesthood in the

Order, an opportunity to develop their talents and vocation before undertaking the long journey to Calvary College, Wisconsin. They receive a two years' course of instruction in the humanities at the expense of the Province. At present Father Joseph has eight boys under his charge. May this new institution realize the hopes of the Province, and be a means for many a good but poor boy to attain his vocation!

CHAPTER X

St. Michael's Hospice, East New York

Previous to the year 1891, the Fathers of the Congregation of Missions were the only Religious priests in the diocese of Brooklyn; the accession of the present Bishop, the Rt. Rev. Charles E. McDonnell, to the episcopal see, opened a productive field of labor for the Religious Orders, and now the diocese is the home of Benedictines, Redemptorists, Franciscans, Vincentians, etc.; even the Capuchins have a parish and hospice there. In Feb., 1897, the Rt. Rev. Bishop McDonnell personally called at the monastery of Our Lady of Angels in Harlem, and requested Father Bonaventure, Provincial, to take charge of St. Michael's parish. But since it is reserved to the Provincial Chapter of the Order to accept a new monastery, St. Michael's was temporarily attended from Our Lady of Sorrows in Pitt Street, until the Chapter in August, 1897, ratified the action of the Father Provin-

cial, and definitively accepted the charge of the parish.

St. Michael's parish was organized Jan. 25, 1860, when fifty-three members of St. Benedict's Church met under the presidency of their pastor, Rev. Phil. Albrecht, and resolved to build their own church. They purchased four lots on John (now Jerome) Street and erected a small frame church 25 x 50 feet, 26 feet high. The sacred edifice was blessed by the Rt. Rev. Bishop John Loughlin, July 8, 1860, and attended from Bedford and New Brooklyn. Rev. Phil. Albrecht was succeeded by the Rev. J. Peine, the first resident pastor, 1860, by the Revs. X. Zilinski and M. J. Decker, 1864-69; Rev. Caspar Mueller became rector in 1869, succeeded, in 1870, by Rev. W. Oberschneider, who died in 1871. Rev. M. J. Michels then remained till 1875, when Rev. A. M. Niemann took charge of the parish till 1897.

In the first years of its existence the parish in East New York shared the fate of other suburban parishes; it had a surplus of saloons, restaurants, and places of amusements, which exercised a baneful influence on the congregation; public scandals did the rest, so that a careful census

ST. MICHAEL'S CHURCH AND CAPUCHIN MONASTERY, EAST NEW YORK (BROOKLYN).

ST. MICHAEL'S SCHOOL, EAST NEW YORK.

taken in the 90's exhibited a large number of apostate Catholics and a large number of indifferent and nominal members of the parish; it demanded hard and earnest work to make the parish what it has become in the last ten years.

There was general rejoicing when Father Bonaventure announced to the parish on Aug. 15, 1897, that the Fathers had decided to remain with them. A meeting called on the same day resolved to enlarge the parsonage and build a new school. Three lots were purchased on Warwick and Liberty Avenue for $5,000, and the work on the new hospice undertaken without delay. The addition to the parsonage was blessed, Nov. 25th. The Fathers now organized the different societies, the Young Ladies' Society, Oct. 24th, the Young Men's Oct. 31st, the St. Stanislaus Boys' Society, Sept. 11th, and the St. Rose Girls' Society, Sept 18, 1898. In the meantime Father Bonaventure was building up his shattered constitution in the old country. He returned to build the new school, which was ready for occupancy Dec. 1, 1899, and in his farewell address, July 24, 1900, he could credit the parish with having enlarged the Fathers' residence, with having remodeled the house for the Sisters, built

a new sanctuary, and a new school for their children.

Father Honoratus was rector from 1900-03. Owing to the rapid growth of the vicinity, the surroundings of the church property were greatly improved, which encouraged the parishioners to contribute freely toward clearing the debt on their property.

The Provincial Chapter of 1903 appointed Father Casimir as Superior at East New York. During his administration (1903-06) the parsonage, school, and Sisters' house were supplied with the telephone, the tabernacle, the confessionals and doors of the house with an electric alarm; the Young Men's Society was newly organized, and provided with a casino and outfit, the 9 o'clock Mass for the children with an English sermon was introduced; the St. Vincent de Paul Society was established, of which St. Michael's has at present the largest branch in Greater New York. Many improvements were made in and about the church and monastery, and a glance into the parochial school and its work will convince every skeptic that the Catholic schools are not only able to compete with the public schools, but surpass them in diligence, de-

portment, and the achievements of their pupils. His Lordship, the Bishop of Brooklyn, soon noticed the change in the parish and was not at all niggardly in his praise of the Fathers, and thanked them for their great services, and for the almost incredible progress which the parish had made in a few years.

May 30, 1906, Father Casimir celebrated his sacerdotal jubilee, which proved to be a welcome opportunity for the good parishioners to show their gratitude, generosity and good-will toward the Fathers and their beloved pastor.

The Provincial Chapter of August, 1906, placed Father Gabriel in charge of both parish and hospice, with Fathers Hyacinth and Casimir as his assistants.

On visiting St. Michael's one is pleasantly surprised at the interest which the people take in all parish affairs; the opening and conclusion of the May devotions are especially attractive. For this, as well as for the Corpus Christi procession, for St. Mark's procession and on the Rogation Days the monastery opens to the congregation its garden, which presents a fairy-like sight on the eves of the first and last day of May and October. Hundreds of little lamps light up the darkness

of night, the red and the green calcium lights mingle with the fresh green of the trees and the snowy-white of the blossoms; singing praises to the Queen of heaven, the procession winds round the grass plots, while hundreds of inquisitive eyes peer out of the windows on all sides, and admire this unusual religious spectacle.

THE NEW CHURCH AND MONASTERY OF ST. ELIZABETH, MILWAUKEE, WIS. (FRONT ELEVATION).

CHAPTER XI

St. Elizabeth's Hospice and Parish, Milwaukee, Wis.

St. Elizabeth's parish will ever be considered a token of the good-will of the late Archbishop Fred. X. Katzer toward the Capuchin Order and an acknowledgment of the services rendered by the Fathers in his episcopal city. The necessity of organizing a parish in the northern part of Milwaukee was felt as early as 1880. After several secular priests had made fruitless attempts, Archbishop Heiss offered the parish to the Order in 1890, but for want of sufficient men the offer could not be accepted. Again subscriptions were taken up, but the risk appeared too great for an individual priest. Archbishop Katzer once more requested the Fathers to provide for the neglected Catholics in the northern wards of the city, who for want of a church were drifting from the Faith. The Chapter, in 1900, yielded to the wish of his Grace, and charged Father Alphonse, the Guardian of St. Francis'

monastery, to take the necessary steps. He, with Mr. A. Menke, made the rounds of the district, and found one hundred and twenty families ready to join the new parish. They were not all zealous Catholics, but willing to assist in furthering the project.

July 28, 1901, a plot of land 200 x 234 feet was purchased from Mr. A. Schuhknecht for $6,900; the foundation was begun Oct. 4, 1901; the cornerstone was laid Oct. 25th, without any solemnities, and the building dedicated June 29, 1902, by the Very Rev. A. Schinner, V. G. For the time being a two-story building was erected with a basement 58 x 109 feet; the first story is used as church, while the second story contains six class-rooms 22 x 29 feet, very practically arranged, and fitted out with all modern improvements. The building is worth over $50,000.

The new house remained subject to the Guardian of St. Francis' Monastery, but Father Pacificus and Brother Stanislaus lodged in one of the schoolrooms until the little parsonage was built. While the Father visited the surrounding families and invited them to attend his church, and attracted the little ones to their parochial school, the Brothers attended to the housework and

NEW CHURCH AND MONASTERY OF ST. ELIZABETH,
MILWAUKEE, WIS. (SOUTH ELEVATION).

OLD (TEMPORARY) CHURCH OF ST. ELIZABETH, MILWAUKEE,
WIS., NOW USED AS A SCHOOL.

changed a wilderness into cultivated grounds. They were often reminded of their vow of poverty during the first months, but the fruits of their work made them less sensitive to the hardships.

On Sept. 2, 1902, the school was opened with one hundred children; there were some sixty from St. Francis' parish, with a few from St. Boniface and SS. Peter and Paul's, besides a respectable number from the public schools, some of whom, though old enough to receive their first holy communion, were scarcely able to bless themselves. Since Sept. 22d, Father Jerome is laboring in the parish, and it is his constant endeavor to bring back those estranged from the Church to their duties and to endear the house of God to the practical Catholics by occasional festivities—let us call them religious treats. The mission in March 6-13, 1904, given by the Franciscan Fathers Daniel and Titus, effected much good, and sowed the seed for a rich harvest in the near future. The enrollment in school is already doubled, the different societies are organized, great activity is displayed in reducing the debt, and a new church is now the general topic in the congregation. St. Elizabeth's is very

favorably situated; the vacant lots in the neighborhood are disappearing, the parish is steadily growing and promises much for the future.

The history of the Calvary Province of the Capuchins has thus been brought down to the date of its Golden Jubilee. Instead of epilogue we append a congratulatory letter of His Eminence, Cardinal Vives, O. M. Cap.

ROME, April 24, 1907.

TO THE VERY REV. PROVINCIAL OF THE CALVARY PROVINCE

Most beloved Fr. Provincial:

Having been informed that your province is about to celebrate solemnly the fiftieth anniversary of its foundation, I greet in the Lord, in your Very Rev. Paternity, all my most dear confrères of Calvary; present with you in heart and spirit I shall praise the mercies of Christ Jesus and the Immaculate Virgin Mary wrought in your province, with your province and by your province. Availing myself of this most happy occasion, I again return many thanks to your province for the truly fraternal spirit with which in 1872 it most fondly embraced, aided, fed and consoled me and my brethren when exiled for God's sake from Central America.

The memory of the confrères of Calvary will be perpetual and always most pleasing with the Spanish Minor Capuchins; and the convents of Milwaukee and Our Lady of Sorrows, at New York and their communities of 1872 above all will be most dear in all Spain and beyond.

With humblest supplication I pray to God, the bestower of every gift, the Immaculate Virgin Mary, the Mother and Educator of the Calvary Capuchins, and Our Holy Father St. Francis, that he may bless you and yours with richest blessings and rejoice the convents of Milwaukee and Our Lady of Sorrows at New York with the choicest blessings of His grace.

Yours in J. M. J. Fr.

FATHER J. C. CARD. VIVES, O. M. CAP.

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